

Dr. John M. Reiner, Of New Jersey, On Mormonism.

REPLY BY B. H. Roberts In May number of ERA.

Vol. I.

The Glory of God is Intelligence.

No. 6.

Charles Tingerbauer
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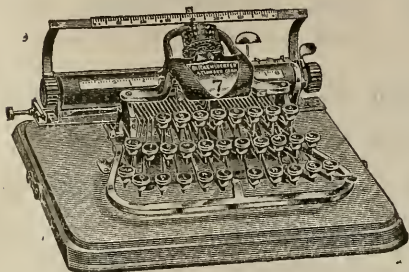
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IMPROVEMENT ERA.

VOL. I.

APRIL, 1898.

No. 6.

RELIGIOUS FAITHS.

VI.

SPIRIT AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH.

BY REV. ALFRED H. HENRY, PASTOR FIRST M. E. CHURCH,
SALT LAKE CITY.

The plan to present a series of articles upon various "Religious Faiths" has in it many features that commend themselves to my judgment. Just in proportion as your readers sincerely and thoroughly study these systems of religion, penetrate to their origin, examine the foundations upon which they rest, investigate the claims put forth and weigh the results in the life of the individual and of society, will profit be gained. It must be borne in mind that in this series of articles only the most meagre outlines can be given. We may be able to blaze the way for those who are earnest seekers after the truth, we may be able to circumscribe some of the limits of the truth that we hold and by implication point out what is error; more than this would be manifestly impossible in the necessarily restricted space that is ours.

The subject of religion is the most important subject that any young man or woman can possibly consider. It not only has its direct bearing upon all the relationships of this present life but has to do with the solemn questions of death, of life hereafter, of God's judgments and of the destiny of immortal souls. Religion is therefore not a question of light or secondary importance, nor one that can be settled by any one else for you. It is a question with which you must grapple yourselves, with the aid of all the light that you can gain from every source. We see therefore that the study of religion cannot be the mere study of an hour or of a day. The field is wide, exceedingly attractive and to the earnest seeker after truth it must prove profitable to the last degree.

Religion presents more than a problem in church government. It has to do with the attitude of each individual soul with God. It is a matter of *conscience*, of *faith* and of *life*. Church governments have been corrupt, church policies have failed, but the way to God has ever been open to the earnest, honest, seeking soul. Even during the darkness of the middle ages when the church as an institution had become outwardly paganized and inwardly corrupt, the truth was not left without witness; earnest, faithful, God-fearing men, the true successors of the apostles, disdaining the rewards and emoluments of churchly office and worldly position, preached the truth and lived the life as it is in Jesus Christ. Sometimes in obscurity, often amid the storms of persecution they kept the torch of Christianity burning until the dawn of the Reformation. The Reformation was a protest. A protest against unscriptural and unchristian innovations and practices, a protest against the immorality of those who claimed to be vicegerents of God and representatives of Christ; a protest against the usurpation of temporal power on the part of the church, and the secularizing tendencies that followed in its train; and finally a protest against that tyranny which forbade a man the right to think for himself, the inalienable and God-given birth-right that belongs to every being endowed with reason, and deprived of which, man became nothing but an ignorant, superstitious and pliant tool of a cunning priesthood. The Reformation did not advance any new ideas with reference to re-

ligion, it simply returned to the simple, majestic, sufficient truth as taught by the Lord Jesus Christ. It swept away the unsightly, false and worthless additions that had been made as the result of man's cunning and ingenuity and uncovered the solid foundation stones as laid by the Master himself.

The great value of the Reformation was in the fact that it not only set free the minds of men but that it put before them the Bible in a language which they could understand. The words of Jesus and of his disciples formed a wholesome contrast to the teachings of a tyrannical and worldly ecclesiastical system that cared more for temporal power than for the souls of men. The Methodist Episcopal Church, in common with all other branches of Evangelical Christianity, believes in the inspiration and authority of the Holy Scriptures and that they contain all things necessary to salvation. It holds that to each individual soul belongs the right, nay the duty, of studying, understanding and appropriating the truths as God's word for himself. There has come in the past too much harm to the world and to the individual believer, by the substitution of tradition and narrow priestly interpretation for the plain plan of salvation, for us to be willing to relinquish this right which was almost lost during the rule of a secularized church and was regained for us by our Fathers of the Reformation.

The doctrines that are emphasized by the Methodist Episcopal Church are the fundamental doctrines of the Bible; doctrines that pertain to man's deepest needs, and that will never lose importance as long as he retains his sinful nature or is in need of Divine grace and assistance. These doctrines which are especially emphasized are: Repentance, Justification, Regeneration, the Witness of the Spirit, Holiness, Free Will, Universal Atonement, Possible Apostasy. I submit to you the definitions and scripture references concerning these doctrines as they appear in the "Probationer's Companion," published by the Methodist Book Concern.

1. What is Repentance?

Godly sorrow for sin, evidenced by sincere reformation. A penitent turning of the soul to God for mercy. (Isa. LV: 7. 2 Cor. VII: 10).

2. What is Justification?

Remission of all penalty due for sins previously committed. Full forgiveness. (Rom. V: 1. VIII: 1).

3. What is Regeneration?

It is the renewing of the soul in righteousness by the Holy Ghost. The subject of regeneration is made "a new creature in Christ Jesus." (John III: 3. Eph. IV: 23. Titus III: 5).

4. What do we mean by the Witness of the Spirit?

The immediate testimony of the Holy Spirit in the heart of the Christian of his acceptance as a child of God. This testimony confirms the assurance of the believer's own heart. (Rom. VIII: 16).

5. What is Holiness or Sanctification?

It is the perfecting and completing of the soul in all the graces of Christian character. Those who possess it love God with all their hearts and their neighbors as themselves. This work of grace may be instantaneous or gradual. It is to be persistently sought by faith, through prayer, as the work of the Holy Spirit.

6. What do we mean by Free Will?

That all men have freedom of will to accept or reject Christ as Savior. They can freely choose or refuse to be saved. (John III: 16).

7. What is Universal Atonement?

The fact that Christ died and atoned for the sins of the whole world. Every soul is equally redeemed by the death of Christ. (Heb. II: 9. Rev. XXII: 17).

8. What is Possible Apostasy?

It is the teaching of scripture that the soul once renewed may possibly fall into sin and guilt and, dying in this state, be finally lost. (I Cor. IX: 27).

But the Methodist Episcopal Church does not owe its existence to peculiarity of doctrine. Its twenty-five articles of religion embrace little more than the fundamentals of Christian doctrine as accepted by all evangelical churches. As Bishop Fowler expresses it—"Methodism is a profound conviction." It echoes not only the protest of the Reformation against ecclesiasticism, but was in the very beginning a protest against the dearth of vital religion that prevailed in the established church in the days of Wesley. It believes in a definite turning away from sin as an accompaniment to repentance, in a definite surrender to God, in a definite faith in his promises, in a definite acceptance of the atonement of Jesus Christ as a sufficient satisfaction for sin. It believes that God alone can pardon sin, that he has delegated this right to no poor, weak, human representative nor to any institution that is capable of becoming corrupt, worldly or unspiritual and that God will exercise this power in behalf of any soul that comes to him in the name of Jesus Christ with true repentance. Its mission is therefore to preach the simple gospel

of the New Testament to a world that is lost without the saving power of Christ. It has no mission to attack other churches, to wage warfare upon other institutions, but it has its testimony to give to every individual that is in bondage to superstition, error or sin. Its conviction of the overwhelming importance of the truth of God's word has inspired it with enthusiasm and energy and has been the cause of its marvelous achievements. Should it ever lose this conviction and degenerate into a mere ecclesiastical system, or institutional church, it would deserve to die. "The King's business demands haste and devotion." Souls are dying, men are careless and preoccupied, God's laws are disregarded, worldliness abounds, worldliness is stagnation, stagnation is death and so the herald of the Cross must be always in earnest, always active, always aggressive.

The government of the Methodist Episcopal Church is simplicity itself. It recognizes the two scriptural *orders* of Elders and Deacons. For purposes of efficiency in administration, it recognizes the four ministerial *offices* of Bishops, Presiding Elders, Elders and Deacons. The itinerancy is a peculiarity in the ministry of our church which has proven of great usefulness. "This is a plan by which each church and each minister agrees to submit to the Bishops, at the Annual Conferences the matter of fixing the appointments for each church and minister. The pastor is appointed for one year, and cannot be reappointed for a longer period than five consecutive years to one church." By this plan we have no empty pulpits and no idle ministers. All our ministers, Bishops, Presiding Elders, Elders and Deacons are itinerants, "on the go," in the name of Christ and for the sake of those for whom he died. There are five conferences or judicatories in the Methodist Episcopal Church:

1. The General Conference is the sole legislative body. It is supreme in its authority under the constitution of the church and has entire supervision over all the interests and work of the denomination. It is composed of ministerial and lay delegates from each Annual Conference. It meets once in four years and elects the bishops and other general officers.

2. The Judicial Conference is instituted for the trial of bishops who may be accused of wrong doing and of appeals of convicted members of Annual Conferences. It has no stated time for assembling and is consti-

tuted, by calling together the Triers of Appeals from either three or five contiguous annual conferences under the presidency of one of the bishops. All decisions of law are subject to the approval of the General Conference.

3. The Annual Conference is composed wholly of travelling preachers. It is not legislative but administrative in its character. It collects statistics, examines candidates for the ministry, elects Triers of Appeals and exerts the power of discipline over its own members. It inquires annually into the Christian character and ministerial efficiency of each of its members by name.

4. The District Conference embraces all the churches of a presiding elder's district and is composed of the pastors, local preachers, exhorters and one steward and Sunday School Superintendent, from each charge. It examines applicants for local preachers' license and is charged with a general supervision of the temporal and spiritual affairs of the district.

5. The Quarterly Conference is limited to a single pastoral charge over which it exercises entire supervision, subject to the provisions of the Discipline. Its members are the pastor, local preachers, exhorters, stewards and class leaders, with the trustees, Sunday School Superintendents and Presidents of Epworth League Chapters, if members of the church. It is the duty of the Quarterly Conference to inquire carefully into the condition and work of every department of the Local Society.

This system of government is firm, yet elastic, and entirely subservient to the one great errand upon which Methodism has come into the world.

When we consider the singleness of purpose which was the prime characteristic of John Wesley and which he sought to infuse into the people called Methodists, we are at no loss to account for the marvellous success of the Wesleyan movement. The Methodist Episcopal Church today numbers nearly 3,000,000 members and has gathered into its Sunday Schools about 3,000,000 scholars. In counting other branches of Methodism the aggregate for the United States alone is over 5,000,000 members and 5,000,000 Sunday School scholars. As Dr. Arthur Edwards suggests—"This enumeration is an indication that Methodism has made an impression upon many people," and, taken in connection with the growth of other Evangelical Christian bodies, it is an evidence that the world is hungry for the plain gospel truth that can alone meet its deepest need.

PASSION WEEK.

[The last week that our Lord lived upon the earth, and in which he passed through those terrible ordeals that ended in his crucifixion and burial, is called **PASSION WEEK**. It is beyond all question the most interesting period of Messiah's life, and for that reason we have decided to publish in the **ERA** the events of Passion Week as they occurred day by day, giving the date in the Jewish month, and the corresponding date in our own month. It should be remarked, however, that it cannot be affirmed that these dates are absolutely correct; but they are the ones usually accepted. In the whole matter we follow very closely the paper of the most Rev. Wm. Thomson, D. D., Lord Archbishop of York, on "Jesus Christ," as published in Hackett's Smith's Dictionary of the Bible. It is hoped that the articles which will appear upon this subject will have the effect of keeping up an interest in the subject of the past season's Manual].

THE EVENING OF THE SABBATH, NINTH OF NISAN

(April 1st):

As Jesus was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair, and anointed his head likewise. She thought not of the cost of the precious ointment in an emotion of love which was willing to part with anything she possessed to do honor to so great a guest, so mighty a benefactor. Judas the traitor, and some of the disciples, who took their tone from him, began to murmur at the waste: "It might have been sold for more than three hundred pence and have been given to the poor." But Judas cared not for the poor; already he was meditating the sale of his Master's life, and all that he thought of was how he might

lay hands on something more, beyond the price of blood. Jesus, however, who knew how true was the love which had dictated this sacrifice, silenced their censure. He opened out a meaning in the action which they had not sought there: "She is come aforehand to anoint my body to the burying."

SUNDAY, THE TENTH OF NISAN,

(April 2nd), commencement of PASSION WEEK proper:

The question of John the Baptist had no doubt often been repeated in the hearts of the expectant disciples: "Art thou he that should come, or do we look for another?" All his conversations with them of late had been filled, not with visions of glory, but with forebodings of approaching death. The world thinks the disciples deceived, and its mockery begins to exercise some influence even over them. They need some encouraging sign under influences so depressing, and this Jesus affords them in the triumphal entrance into Jerusalem. If the narrative is carefully examined it will be seen how remarkably the assertion of a kingly right is combined with the most scrupulous care not to excite the political jealousy of the Jewish powers. When he arrives at the Mount of Olives he commands two of his disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. They were neither to buy nor hire them; and "If any man shall say aught to you, ye shall say, the Lord hath need of them, and straightway he will send them." With these beasts, impressed as for the service of a king, he was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for him to sit upon. And the multitudes cried aloud before him, in the words of the 118 Psalm, "Hosanna, save now! blessed is he that cometh in the name of the Lord." This Messianic psalm they applied to him, from a belief, sincere for the moment, that he was the Messiah. It was a striking, and to the Pharisees an alarming sight; but it only serves in the end to show the feeble hearts of the Jewish people. The same lips that cried "hosanna," will before long be crying, "Crucify him, crucify him." Meantime, however, all thoughts were carried back to

the promises of a Messiah. The very act of riding into Jerusalem upon an ass revived an old prophecy of Zechariah—"Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (IX: 9). Words of prophecy out of a psalm sprang unconsciously to their lips. All the city was moved. Blind and lame came to the temple when he arrived there, and were healed. The august conspirators of the Sanhedrin were sore displeased. But all these demonstrations did not deceive the divine insight of Christ. He wept over the city that was hailing him king and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke). He goes on to prophesy the destruction of the city, just as it afterwards came to pass. After working miracles in the temple, he returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. XII: 3). Jesus, the Lamb of God, entered Jerusalem and the temple on this day, and although none but he knew that he was the paschal Lamb, the coincidence is not undesigned (Matt. XXI: 1-11, 14-17; Mark XI: 1-11; Luke XIX: 29-44; John XII: 12-19).

MONDAY, ELEVENTH OF NISAN,

(April 3rd):

The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them.

On the way he approached one of the many fig-trees which grew in that quarter (Bethphage, "house of the figs"), and found that it was full of foliage but without fruit. He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away. This was no doubt a work of destruction, and as such was unlike the usual tenor of his acts. But it is hard to understand the minds of those who stumble at the destruction of a tree, which seemed to have ceased to bear, by the word of God the Son, yet are not offended at the famine or the pestilence wrought by God the Father. The right of the Son must rest on the same ground as that of the

Father. And this was not a wanton destruction; it was a type and a warning. The barren fig-tree had already been made the subject of a parable: "A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, behold, these three years I come seeking fruit on this tree, and find none; cut it down; why cumbereth it the ground?" (Luke XIII: 6). It was evidently the intention of Messiah to give an object lesson both to nations and individuals, which should teach forever that both nations and men who bore no fruit of righteousness should be rejected. Did the act especially foreshadow the rejection of the Jewish people, to whom Messiah came seeking fruit but found none—nothing but leaves—forms of Godliness only, while denying the power of God?

Proceeding now to the Temple he cleared its courts of the crowd of traders that gathered there. He had performed the same act at the beginning of his ministry, and now at the close he repeats it, for the house of prayer was as much a den of thieves as ever. With zeal for God's house his ministry began, with the same it ended. (Mark XIX: 15-19; Luke XI: 45-48). In the evening he returned again to Bethany.

NOW.

I want no pledge of Joys to be,—
 No false, uncertain vow;
 That friend, alone, is kind to me
 Who proves his friendship now.

Life's changing year is brief, so brief,
 And I shall slumber long,
 When autumn binds the yellow sheaf,
 And winter ends the song.

Then, sweetheart, come today and bring
 Love's flower in perfect bloom;
 I shall not care what wreaths you fling
 Tomorrow on my tomb.

ANDREW DOWNING,
From Trumpeters and Other Poems.

RECOLLECTIONS AWAKENED BY THE LATE SEMI-CENTENNIAL CELEBRATION.

BY HEBER J. GRANT.

During the recent celebration of the Semi-Centennial Anniversary of the entrance of the Pioneers into Salt Lake Valley, very many thoughts crowded themselves upon my mind, as I contrasted the difference between the Salt Lake Valley of that day and the Salt Lake Valley of today.

I was seated in one of the large show windows of the main store building of Zion's Co-operative Mercantile Institution, as the Semi-Centennial procession moved down Main Street, and I contrasted that immense structure in which I was seated with the one and two story adobe dwelling house which at one time stood upon that identical spot, and in which residence I first saw the light of day. The house was built by my father, who died when I was a babe of nine days, and I lived there until I was a little over six years old, when I moved with my mother to Second East Street, where I now reside.

Having virtually seen Main Street change from a village thoroughfare to a business avenue, I recalled the time when Zion's Savings Bank, a splendid building of five stories, was occupied by the home of the late Daniel H. Wells, and in my mind's eye I saw the high rock wall which separated the home of my childhood from that of "Squire Wells." Everybody familiarly called him "Squire Wells" in those days. Two more lovable or kinder men never lived than my childhood neighbors, President Daniel H. Wells on the north, and Bishop Edward Hunter on the south. Another kind friend was Jos. B. Elder, who recently died in the Fourteenth

Ward. He had a little frame grocery store and cooper shop which occupied the corner where now stands the Godbe-Pitts drug store. Many and many an hour have I spent as a child sitting in his store and chatting with him.

As I thought of the fine structure known as the "Hooper and Eldredge Block," I recalled the familiar home of the late Bishop Edward Hunter, which originally stood upon that ground, and scores of incidents and sayings of his which were amusing, interesting and instructive came to my mind, prominent among them being his oft repeated counsel, "Pay your tithing, brethren, and be blessed." Above all I recall his wonderful kindness to me in childhood days. I thought of the hundreds of times that I had crept through the pole fence which divided his home from ours, to play with his boys, and I also remember climbing very often the board fence south of his barn, to romp and play with one of the most beloved companions of my childhood, George Hooper, son of the late Capt. William H. Hooper, who was called to his eternal rest in his youth. Where George's home then stood, now stands the plain but substantial "Hooper Block."

As I looked across the street at the "Constitution Building," I remembered the time when the "Old Constitution Building" stood there, and as I gazed at the "Home Fire Building," I remembered the old "Globe Bakery" and barber shop adjoining, which occupied the site when I was but five or six years old.

In looking up the street at the Pioneer Monument in stone and bronze, I recalled many, many incidents in the life of Brigham Young, and one of them of my childhood days I will relate, as it illustrates what it is impossible to do in stone and bronze, *viz.* the love which filled Brigham Young's heart for his fellow men.

When I was about six years old, in the winter of 1862, the sleighing was very good and as I had no opportunity of cutter-riding in those days, none of our family possessing a sleigh or team, boy-like, I used quite frequently to run into the street, and "hang on behind" some of the outfits which passed our home, and after riding a block or two would jump off and run back.

On one of these occasions I got on the sleigh belonging to President Brigham Young, and as all who were acquainted with him know, he was very fond of a fine team, and was given to driving quite rapidly. I therefore found myself skimming along with such speed that I dared not jump off, and after riding some time I became very cold. President Young happening to notice me hanging on his sleigh immediately called out—"Brother Isaac, stop!" He then had his driver, Isaac Wilson, get out and pick me up and tuck me snugly under the robes on the front seat. President Young waited some time before saying anything to me, but finally he asked, "Are you warm?" and when I answered "yes," he inquired my name and where I lived. He then talked to me in the most kindly manner, told me how much he had loved my father and what a good man he was, and expressed the hope that I would be as good as my father. Our conversation ended in his inviting me to come up to his office some day and have a chat with him. This I very soon afterwards did, and from the day of this childhood acquaintance with President Young, I ever found in calling at his office or home, a most hearty welcome, and I learned not only to respect and venerate him, but to love him with an affection akin to that which I imagine I would have felt for my own father had I been permitted to know and return a father's love.

In nothing did Brigham Young shine more than in his love for children, and they repaid his love with love and confidence in him. The people of the world, who knew him not, with their prejudices against his system of religion, no doubt think he was unworthy of respect, but those who, like myself, have known and loved him since childhood, can testify of his goodness and of his love for his fellows, and to be able to do this is of greater moment than to join in any degree of praise that may be accorded him on the score of his great achievements.

It would take too much space for me to relate all the feelings and memories that crowded upon each other while sitting in the Z. C. M. I. window looking upon the Semi-Centennial procession as it passed down East Temple Street, carrying with it the evidences of the peace, prosperity, pro-

gress, and happiness of the present day; nor can I write all I thought and felt as I contemplated the trials of the Pioneers as recollection of them was awakened by the passing of one of their "reproduced trains;" and the float of the "Sea-Gulls," that brought up the remembrance of the mighty deliverance from starvation wrought out by these white-winged messengers of God destroying the crickets, which otherwise would have devoured the first crop of the Pioneers, and left them to perish of hunger in the wilderness.

This article is already long enough, but I can not close without saying that the grand celebration of Utah's Semi-Centennial was worthy of Utah's Pioneers; an honor to those who managed it; and on the other hand, the Utah Pioneers were worthy of just such a magnificent celebration.

TEARS.

My little one, with sobs and cries of pain,
Flew straight to the sure shelter of my breast—
Her haven from all earthly grief and woe.
I gently wiped the streaming tears away,
And kissed her flushing cheek and trembling lip;
And smoothed the tawny mass of tangled curls;
And crooned a lullaby into her ear;
And she was comforted.
She clasped her dimpled arms about my neck
And smiled—and slept.

Years passed. Those selfsame feet, with languid tread,
Again sought shelter in the mother nest.
I clasp her wasted form close to my heart—
Bowed now, alas! with care and aged with grief—
And smoothed the shining locks of silvered hair;
And freely mingled saddest tears with hers.
"O, these are woes," I cried, "a mother's love
"Can soothe with sympathy, but cannot heal.
"Look up, my darling child, and trust in him
"Who binds our broken hearts." Her sad brown eyes,
Darkened so long with sorrows born of earth,
Cleared with a look of peace ineffable.
She clasped her thin, white arms about my neck
And smiled—and died.

SARAH E. PEARSON.

AMONG THE "MORMONS" WITHOUT PURSE AND SCRIP.

BY ELDER JAMES E. HART, A LATELY RETURNED MISSIONARY FROM
TENNESSEE.

Some two and a half years ago I was called to go on a mission to the Southern States, and responded cheerfully to that call. On arriving in Chattanooga I was assigned a field of labor in the mountainous regions of East Tennessee, on account of the delicate state of my health. There with other elders, all traveling without purse and scrip, I commenced my work of hunting for the lost sheep of the house of Israel, and warning the people of the judgments to come and that will overtake the wicked unless they repent of their sins.

The Lord was with us in our labors and travels, and softened the hearts of the people to feed, clothe, and give us money, and many received our testimony.

Early in the period of my missionary labors I became nearly blind, and some of my kind, sympathetic friends advised me to leave my mission, go home and save my eyesight. I was, moreover, brought to what appeared to be the very gate of death—by severe illness. I felt that I could live no longer unless God should interpose and save me; but in this extremity the Lord heard my prayer and honored the administration of his servant Elder F. M. Houston, who at that time was my traveling companion; for I was miraculously and almost instantly healed; and no trace was left of the terrible affliction that nearly took my life. Instead of weighing one hundred and sixty-five pounds, I soon weighed about two hundred. This was realized without purse and scrip. Sometimes

my companions and self were refused food and shelter at several houses, but invariably there was a better place provided for us, and we were made to rejoice in the goodness of the Lord. Be it said to the credit and kind hospitality of the people of the south, I never had occasion to sleep out of doors, and very seldom lacked for food. Friends were raised up through the kind providence of God, the sick were healed, the blind received their sight, and the poor had the gospel preached to them. Nor was it the poor alone whose hearts were opened to provide for us. We had free access to the best hotels in some of the larger cities, and were entertained by the wealthiest and most influential citizens wherever we chose to travel. I had conductors on the railroad take me free of charge and pay my hotel bill on reaching my destination.

While receiving the hospitality of the southern people, in food, shelter, and money to pay our fare when we found it necessary to travel by rail, I often wondered if our own people in the land of Zion would be as generous to ministers who might travel among them as strangers, without purse or scrip, and preaching, withal, a doctrine not generally believed by the people. I resolved that when I returned to Salt Lake City on my way home that I would test them. This I did on my late return, and was much pleased with the result; for everything I asked for was freely granted to me.

The first gentleman upon whom I called was B. Y. Hampton, Esq., proprietor of the Hampton House, to whom I introduced myself as a minister of the gospel from the state of Tennessee. Being asked what church I represented, I informed him that I represented the Church of Jesus Christ; that in my travels in Tennessee and North Carolina I had met a number of the elders of the "Mormon Church," whom, I had been informed, preached without money and without price, and traveled as did the disciples of old, without purse or scrip. That this was my idea of the manner in which the gospel should be preached. I had in fact adopted the same method, and the Lord had blessed me in my labors, always providing a friend in the hour of need. Hearing considerable of the "Mormon people," I had resolved to travel among them for a time in the same humble manner, depend-

ing upon their hospitality for my support. "Mr. Hampton," I remarked, "I should like to obtain entertainment from you for the night, if you can provide for me on these terms." To this he readily replied that he would take care me. Finding him so willing to provide free entertainment to a supposed stranger, I frankly told him who I was, the object of my application; asked his pardon for the deception, and excused myself from staying with him on the ground of having several invitations to spend the night with other friends.

Previous to making myself known, however, I said: "Mr. Hampton, I suppose you are a Mormon?" To this the generous proprietor of the Hampton House looked me squarely in the eye and replied with much warmth, "bred and born."

I next called at the Temple Barber shop, and introduced myself to Mr. A. E. Walker, satisfied him that I was a minister from Tennessee traveling without purse and scrip, and asked him to give me the benefit of his artistic skill in the form of a shave and shingle. He readily complied, and gave me an invitation to come again. To my friends I recommend the Temple Barber shop, for it was as good a shave and shingle as I ever had in Tennessee.

I next interviewed Salt Lake's well known and respected citizen, Henry Dinwoodey, and had a private conversation with him in his office. In an interesting conversation he answered many questions regarding the object of the erection of temples, explaining church discipline in relation to ward government, bishops' courts, high counsel trials, etc.; and seemed very willing to assist me in arriving at a favorable conclusion regarding "Mormonism." I informed him that I had met a number of his church leaders that day, among the number being Presidents Woodruff, Cannon and Smith, who seemed to be very agreeable gentlemen.

I had also met a tall gentleman by the name of Golden—"Kimball"—said Mr. Dinwoodey, supplying the apparent forgetfulness. "Yes," said I, "Kimball," who had kindly invited me to go with him the next day to Brigham City and attend a meeting which he was going to hold there in the interests of the Young Men's Mutual Improvement Associations,

to which I had readily consented, desiring to extend my acquaintance among the "Mormon people." I told him, however, that it required money for railway fare, and as I was traveling without purse and scrip, should be pleased to receive a little assistance from him. Mr. Dinwoodey handed me \$2.50, for which I thanked him, assuring him that the Lord would reward him for his kindness. He asked me to write my name in a small note book he had, which I did. Learning I was going to Bear Lake, and that my name was Hart, he informed me that he had a good friend there by the name of James H. Hart, who might be related to me. In all probability he is, said I. In fact, Brother Dinwoodey, I do not deem it wise to carry on this deception any longer. James H. Hart, your good friend, is my father; and I am just from East Tennessee conference, over which I have presided for about two years. I handed him the \$2.50, but he replied, "keep it, keep it, it will come in handy"—and it did.

Needing a main spring for my watch, I called at the jewelry establishment of John Daynes and Son, and introduced myself as in the above instances. Making my wants known, Brother Daynes readily repaired the watch of the supposed minister from Tennessee free of charge. About the time I was explaining my identity a son-in-law of Brother Daynes, Charles M. Cannon, came in, and being acquainted with me he introduced me to Brother Daynes and his son.

My next adventure was in Z. C. M. I., where I interviewed Col. T. G. Webber, superintendent and manager of that mammoth institution. Although very busy, he gave me the privilege of a private conversation in his office. His reception was kind and gentlemanly, and in the end he, like the others, proved himself generous. Informing him that I was badly in need of a pair of shoes he called one of his clerks, told him to fit me out with a good pair, and send him up the bill. Now, Mr. Webber, said I, before receiving the shoes, I desire to make this further explanation. I am a returned elder from the Southern States Mission, where I have travelled without purse or scrip for twenty-seven months, receiving the kindest treatment at the hands of her people, and I merely desired to test some of our leading men, to see

if they would treat a stranger as generously as the people of the Southern States have treated myself and others. Mr. Webber replied, "You must have the shoes nevertheless," and his clerk fitted me up with a fine \$5.00 pair, which I shall wear on Sundays only, and be constantly reminded when I do so of the kind and generous heart of the donor.

My next and last interview in this line of work was really the most difficult. I had a back tooth which needed filling. My friend, Dr. Cannon, kindly proffered to do the work for me, but I desired to have it done by a dentist who believed me to be a stranger, and I suggested calling on Dr. Fred Clawson. Dr. Cannon said: "He will know you." "That may be," said I, "but I can talk him out of it."

When I called at the dental parlors of Dr. Clawson, who is an old friend and school mate of mine, he recognized me, and extending his hand said: "How do you do, Brother Hart, I'm glad to see you." "There is evidently some mistake here," said I. "No," said the Doctor, "you are James H. Hart, from Bloomington, Idaho." "You are mistaken," said I, "my name is not James H. Hart." Well, if you are not James H. Hart you are an exact counterpart of him." "That may be, I have often seen men whom I thought exactly alike, and we are all liable to mistakes. But I will excuse you Dr., of course," said I. "My name is Hart, however, but I am a minister of the gospel from Tennessee," etc., etc.

Three ladies were in his parlors, one in the dental chair awaiting repairs to her teeth, but my business being of an urgent nature, I thought they could wait while I had a private interview with the doctor. I completely captivated him with my story, and appealed to his generosity, which was not found wanting. He introduced me to Dr. Gates, who works with him, and that gentleman did a very creditable piece of work in filling the aforesaid decayed tooth; after which I warmly thanked them for their kindness, but before leaving asked for their cards and in turn gave them mine, which read Elder James E. Hart, Bloomington, Idaho. Dr. Clawson smiled, and I explained matters in full, and left him the same old friend I had known in my school-days.

And so the problem was solved to my satisfaction, for I had called on some of the prominent Latter-day Saints of the city, whom I had weighed in the "without purse and scrip balance," and they were not found wanting.

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY
SAINTS' COLLEGE, SALT LAKE CITY.

V.

ROBERT BURNS.

Unlike the characters previously treated in this series, Robert Burns was not raised up to meet a great national emergency. There was neither an American Revolution to be pushed forward with energy, nor a French Revolution to be checked and controlled, nor a country in the throes of dissolution to be rescued and revived. The work of Burns was inaugurated and carried out, not so much under the influence of national as of personal environments. His thoughts and actions were not traceable to sudden needs arising in his nation, affecting its future, but rather to his own personal relationships to the world at large. Therefore his work must be viewed from the personal standpoint, and he must be made personally responsible for it and its consequences. Washington, Napoleon, and Joan of Arc were forced by national needs and emergencies, into unnatural surroundings and conditions, and each was forced to perform duties which, under normal conditions, would appear strange, if not objectionable. We must judge of Burns, on the other hand, as impelled normally and by personal environments and conditions, to his life's work, and, therefore, as morally responsible for it.

This explanation is deemed necessary to introduce the line of treatment to be followed. At intervals there appear in our periodicals new estimates of Burns as a man, Burns as a poet, Burns as a philosopher, Burns as a social agitator,

etc. These estimates are as varied as the standpoints from which they are written, and the opinions of their authors. Here it is the design merely to speak of him as a poet in his relationship to literature, and as a man in his relationship to society.

Burns was of the Scotch yeomanry, a class generally sturdy, self-reliant, progressive. Born in a mud hut erected by his father's own hands, and accustomed in youth to the independent life of a farmer, he might have retained his vigor and self-reliance through life if he had not given way to weakening excesses. Though no better circumstanced than the Scotch peasants of their time and neighborhood, there was no reason for the Burns family being dissatisfied with their worldly condition. Even when misfortune befell them, fortitude might have been manifested had not the poet's father been gloomy and over-sensitive. But a series of disappointments overwhelmed him and broke his spirit. This tendency towards hypochondria was inherited by Burns, and had already developed, with other traits, before his father's death. It was ever afterward a distinguishing trait, and the source of some of his most touching poems. This habit of melancholy was deepened by later financial misfortunes, until he sank into a somber state, enlivened only by brilliant periods of wit, jollity, and revelry, like lightning flashes in a black storm cloud. If I have judged his character correctly, this habit of alternate gloom and jollity, combined with his tendency to do everything on impulse led to the excesses which marred his life.

The weak and evil traits of his boyhood which developed to a full fruition in his later life, can be briefly catalogued. They were improvidence, intemperance, inconstancy in love, (leading to immorality) and irreligion. Poverty pursued Burns from the time he commenced his independent career, and in spite of all he could do, he fell a victim to it and was always under the ban of improvidence. A man may sink so far into the mire of poverty and be so overwhelmed by misfortune as to lose all power of self-help and provision for the future. He lives on, especially if he is of an emotional, impulsive nature, in a condition of blank despair, despised by the cold, calculating, worldly-wise, and feeling a humiliated

contempt for them. This was Burns' condition for some years before his death, and, poor fellow, at his death as well; for he died in mortal fear that a "rascally haberdasher" would take his poor emaciated person to a debtor's jail.

It is true that one's condition in age results very largely from the habits formed and the traits cultivated in youth. It is easy to see what habit of youth through being encouraged into manhood, did most to render Burns wretchedly poor at death. It was his habit of doing everything on impulse. He recognized this weakness, and its impoverishing, disheartening effects, though he seemed never to be able to overcome it. In his poem, "To a Mountain Daisy," is this manifest reference to himself:

"Such is the fate of simple bard,
On life's rough ocean luckless starred,
Unskillful he to note the card of prudent lore,
Till billows rage, and gales blow hard,
And whelm him o'er."

A man so lacking in a knowledge of "prudent lore" is always unfortunate, and Burns knew it; but this knowledge did not lead him to amendment. It would be extending a harrowing tale beyond its proper limits, to trace this youthful characteristic through manhood to death, but it is sufficient to say that his death at the early age of thirty-seven, was largely due to the anxiety and care his habit of improvidence caused him.

Speaking of his impulsiveness, it may be well to state that it infected his life in all its relationships. Truth or fidelity to any high moral principle was rendered impossible. Lacking in self-control, he was irresistibly influenced in his emotions by outward circumstances. In nothing was this more marked than in his love affairs. In his boyhood he was intensely romantic and passionate. His biographer declares that the tender passion was aroused within him by the mere sight of a woman, no matter how plain and unattractive she may have been. At seventeen "his *inamoratas* were the freckled beauties who milked cows and hoed potatoes, but his passionate imagination attired them with the most wonderful graces. He was Antony, and he found a Cleopatra

—for whom the world were well lost—in every harvest field.” If he had “loved at a distance,” and had not inspired the same passion in his young lady acquaintances, who were captivated by his black, expressive eyes and witty tongue, his frequent and fitful spells of love would have done no harm. But to his passionate, impressible nature, this was impossible. His love degenerated, through very fickleness, into blind passion, which ruined both himself and its objects. Then when he had allowed it to gain a complete mastery over him, and, like the fly in the fable, had fed it until it became an irresistible monster, he confessed his helplessness and excused his sin:

“I burn, I burn, as when thro’ ripened corn,
By driving winds the crackling flames are borne,
Now maddening, wild, I curse that fatal night,
Now bless the hour which charmed my guilty sight.

* * * * *

Each thought intoxicated homage yields.
And riots wanton in forbidden fields.”

It is no cause for wonder that law, religion, conscience, and reason were vanquished by his passion. It is not strange that while he was mourning over the untimely death of Mary Campbell, or falling into amorous intrigue with some “highland lassie,” or courting an Edinburgh lady separated from her husband, Jean Armour was approaching the birth of her third illegitimate child; or that after marriage, during an absence of his wife, a girl fell a victim to his passion and gave birth to a child, which Burns welcomed in a half-pathetic, half-defiant poem. These things are not excusable, even in such a genius as Burns; and they were the direct, inevitable products of the impulsive, unrestrained passion of his youth.

His intemperance arose from this same impulsiveness. On account of his brilliant wit and his free flow of animal spirits, when not in a despondent state, he was often sought after, when a youth, to form one of a roystering company, who might remain at the wine table until what Burns calls “the good-fellow hour of 6 a. m.” Drunkenness followed as a matter of course. Youth’s moderate indulgence develops into manhood’s habitual drunkenness. Burns was no exception to this rule. These excesses very materially hastened his death.

Irreligion was not the least objectionable of his traits. It is true, he assailed the false so-called orthodoxy of his time, with its inconsistencies and absurdities, but he assailed, as well, its truths. And if such assaults as he made are justified, it is but a step to justification of attacks on true religion. He was an adept at using the weapons generally employed against religion, and he did not spare their use either in writing or in speaking. His "Holy Willie's Prayer" punctures some of the inflated claims of so-called Christianity more effectively than polemics could have done:—

"O Thou wha in the heavens dost dwell
Wha, as it pleases best thyself,
Sends one to heaven and ten to hell,
All for thy glory,
And not for any good or ill
They've done afore thee."

This single extract is a sermon against the doctrine of predestined salvation and condemnation.

One of the elements of Burns's early life remained a memory until his death, and forms a striking example of the benefits springing from the wise course pursued by his father. Reference is made to the religious instruction imparted to him while a boy at home. True, it did not prevent his falling into the gross sins of his manhood, but it remained a hallowed memory through life, and no one knows how much more sinful his life might have been, but for this instruction. The lessons taught him at the "wee bit ingle" in childhood, did much, no doubt, to restrain him in his subsequent conduct, and to keep him closer to the line of duty than would otherwise have been possible. In all his attacks upon the religion of outward form, he had no word to say against the worship of the heart, "the language of the soul." The picture so beautifully and touchingly portrayed in "The Cotter's Saturday Night" is said to be a literal reproduction of the familiar scene enacted each evening in his father's house; where the sire gathers his family about him, reads to them from the "great hall Bible," "And Let us worship God, he says with solemn air." Had Burns, instead of railing against the formal religions of his time, taken more to heart the

teachings of this true, inward devotion, who knows how much fuller, nobler, more blameless, his life would have been?

The virtues of Burns's early life should not be omitted. Chief among these was a noble ambition to excel. He stated that he always panted to become famous, to gain a name. This increased his intense desire for learning, a quality which he had inherited from his ancestors. His father was one of a number to unite in establishing a school near their farms, and here Robert's boyish desire for learning grew with what it fed on. As he advanced in knowledge he increased in friendship for all, whether of high or humble birth, who were attempting to establish the aristocracy of worth and intellect, and simultaneously his contempt for the aristocracy of birth and wealth deepened—

"The rank is but the guinea stamp,
The man's the gowd for a' that."

In his estimation the "guinea stamp" of genius was more genuine, and the gold more pure, than in the case of birth or wealth.

Burns had great love and sympathy for the common people. Their wrongs he considered his, but too frequently he thought his own wrongs theirs. This led to a resentment against the pride of aristocracy which was not always just. This love for the commons was bred in Burns from childhood, and under the stimulating influence of the French Revolution and the wrongs he thought himself subjected to by the "privileged classes," it grew into one of the ruling passions of his life.

To find the great and prominent virtues of Burns, however, we must view him as a poet. His poetic power developed in early childhood. Like Pope, he "lisp'd in numbers." His subjects at that time, and at all times, were the common scenes and incidents around him. From his youth he was a close observer and enthusiastic admirer of nature, especially on its personal side. This, combined with the excellent stock of tales and songs which he absorbed from the old men and women of his neighborhood, led him into the

writing of excellent poetry at an early age. And, "his poems were as much the product of his own farm and its immediate neighborhood, as were the shoes he wore, or the oats and turnips he grew."

From this fact arose his power to turn the most trivial incident into a song, either pathetic or ludicrous. Seeing a louse on a fine lady's bonnet in church, led him to write a burlesque denunciation of the little intruder, winding up with the sublime wish—

"O wad some power the giftie gie us
To see ourselves as others see us!
It wad frae mony a blunder free us,
And foolish notion."

Turning up a mouse's nest with his plough brought out a most affecting poem of condolence with the little animal, the poet's "fellow mortal," including the philosophical thought,

"The best laid plans o' mice an' men,
Gang aft a-gley."

Yet the mouse is blest, compared with the poet, in the fact that it has only the present to fear, while—

"Och! I backward cast my e'e
O'er prospects drear,
A' forward, tho' I canna see,
I guess an' fear!"

The daisy, uprooted by the poet's plough, is a type, at once, of suffering worth, a ruined maid, the unskillful financier, and the poet himself. A raging tooth gives rise to its appropriate poem, in which that particular pain is spoken of as "bearing the gree" of all the pangs known to mortals. No doubt the memory of a drunken brawl at a tavern led to the composition of his inimitable *Tam o' Shanter*, the hero of which, drinking at a tavern bar until late at night, while his wife is at home—

"Gathering her brows like gathering storm,
Nursing her wrath to keep it warm—"

finds himself assailed on the way home by a swarm of witches.

His intense patriotism found expression in some stirring poems, directed to his countrymen, and rousing them to op-

position to its enemies, real and imaginary. "Scots wha hae wi' Wallace bled," "Does haughty Gaul invasion threat?" and "Caledonia" are only samples of the poems full of burning Scotch patriotism, which have made his name, and that deservedly, a household word throughout his native country.

Judged, therefore, from the standpoint of originality, imagination, patriotism, and lyric skill, Burns stands in the front rank of poets. His work was purely spontaneous and directly inspired. "His fame—greater than that of any other poet of his country—rests upon poems written hurriedly, as men write their letters, and on songs which came to him naturally, as its carol comes to the blackbird."

As a man, Burns raised but little admiration during his life, because of his many failings and his evil repute. And it is a remarkable fact that the rapid degeneracy in his character was accompanied by a corresponding degeneracy in his poetry. But the memory of his virtues and the better poetry he has written, have been preserved to canonize his image in the hearts of his countrymen, whereby has been fulfilled his own prediction regarding himself. "Don't be afraid: I'll be more respected a hundred years after I am dead, than I am at present." If the claim of his admirers is true, that on account of his prominence and ability his faults have been held to the gaze of the world, more than those of his contemporaries, there is consolation for them in the thought that charity is becoming more and more apparent in estimates of his character, and harshness is rapidly disappearing. The evil he did is soon to be forgotten, except as a warning shadow (always growing dimmer) on the page of his biography; the inspired and inspiring poems he has written will shed ever-brightening lustre on the history of Scotland and the memory of her favorite son.

"In Burns's songs, love finds an exquisite companionship; independence a backer and second; conviviality a roaring table; patriotism a deeper love of country, and a gayer scorn of death than even its own. And in so adding to, and purifying Scottish song, Burns has conferred the greatest benefit on his countrymen that it is in the power of a poet to confer."

BIBLE STUDIES.

(Concluded).

BY NEPHI L. MORRIS.

VI.

In this the concluding article of the series, we shall consider the very wonderful recommendation which the Bible itself carries to prove its own value and divine authority, or the witness of the book itself. It is possible that some of our readers may not consider themselves Bible believers, others may have once held a timid faith, but as a result of previous learning, have made an exchange of ignorance for that which is another kind of ignorance, and declare themselves disbelievers. To such we have a few observations to submit for their honest and straightforward consideration. And to those whose faith in the Bible is "as fixed as polar star," these same thoughts may have some interest.

Before going into the real matter itself, pause a moment and permit this thought, with its full weight, to rest upon the mind; after having existed for more than three thousand years, this set of old documents now called the Bible, always open to scrutiny and question, have been accepted as of divine origin; and they have been yielded to by men as an authority to guide their conduct and impose on them commands, often disagreeable to themselves; and this acceptance and obedience has been chiefly amongst the *most thoughtful and highly cultured nations of the world*; and this, mark you, has been going on, age after age, steadily increasing and never in any age has it made such marvellous progress as in this cultured, enlightened, all-questioning nineteenth century.

This is a wonderful history to be told of a number of old writings, coming from various men, and for the most part, unlearned and unlettered men, written too at different times and in different places. And we must not fail to mention that the time of composition and authorship of many of these books are absolutely unknown to us. In some cases we do not know the cause of their origin, or how they assumed their present form; and yet, strange enough, we can not reach back into history to a time when they were not regarded by man with a sacredness and reverence which placed them as being superior to any merely human productions. And no miracle is claimed in their production; they came through human hands in each particular case. Yet, there they are, like one golden thread, running through the whole fabric of human history. Whence came this wonderful book? How came it possessed of such sovereign, self-asserting authority?

Remember this book does not rest upon any "formal decision of external authority," on no decree of church council, or pope or prelate, saint or synod; no, not even on the authority of the Lord Jesus himself; for before he came for ages they stood testifying of him, and pleading with, and pointing out to a darkened and dying world, the way to light and life. They were accepted as of divine origin for many generations before they were compiled into a fixed volume or collection. Some may say that the Great Synagogue collected the Old Testament writings and fixed its canon. But when? Somewhere about the time of the Lord when the books had been for centuries recognized as of divine origin. And the same with the New Testament; its canon was formed centuries after the writings had been recognized as possessing divine authority. "It was not these being collected into a Bible that made them of authority, but rather the fact of their possessing authority made them be collected into a Bible."

Again we ask, what gave them that authority? There seems to be but one answer, and that is—*they possessed it of themselves*. By their own resistless power they commanded the position they have so long occupied. There is in them a voice that speaks *to* and *will* be heard by the heart and soul of man. There is in man a divinity, and when the divine

voice speaks to it it, must respond. And it is this higher, nobler, and purer self in man, that has placed the scriptures high upon the altar of his soul's reverence, and given to the Bible the eminence it occupies.

A Christian may say that he believes in the Old Testament on the authority of the Lord and His apostles. That certainly is splendid authority, (and beside it the claims of the cavilling critics of the presumptuously termed school of "Higher Biblical Criticism" is as nothing), but thousands believed that book without such excellent assurance, and it must have been from the reason above stated—they appealed irresistibly to the reason and moral sense of man, and thus *compelled recognition*. Just so the New Testament writings became recognized among the Christians by virtue of their inherent force and evidence. Thus the Bible has won its own way: built its own throne, and all that is good in human consciousness recognizes its right to rule. Let us emphasize this point, for men may doubt the judgment of men; they may doubt miracles and the competency of councils, but a sober, thinking man cannot so easily doubt the "conviction of a hundred generations." They have regarded it as their light and hope and peace, and for it all else on earth was counted as naught. Life has been regarded as a trifle, compared to such convictions, and human suffering only a just tribute to be paid to such a book. Listen to a few plain words from Wyclif's prayer: "God grant us all grace to ken well and to kepe well Holie Writ, and to suffer joiefulli some pain for it at the laste."*

*We are aware that similar claims are made for the Koran and the Vedas, and some may think this argument weakened thereby. We freely admit that the appeal to the heart and conscience made by these books, is largely the cause of their success, and that broken rays of light from them find their timid way into the hearts of their believers. It would be sad indeed to think that truth dwelt within the Christian fold alone, that the sun shone only on the followers of the Nazarene. God gives to each nation all the truth it is capable of receiving, and often his message is conveyed through a deformed vessel. Omnipotence bends down to our deficiencies, and truth has been found before this "through the gateways of delusion." But surely there is a most pronounced difference between these books and the Bible. All that is good in the Koran existed already in Christianity and Judaism, and it has taken its light from them as the moon borrows her light from the sun. The sacred books of India, with their pearls of spiritual truth gleaming here and there through a mass of rubbish, will not stand comparison with the Bible in point of the above argument. The very

To the truthfulness and the authority of the Bible there comes to us the immense aggregate of ever-accumulating testimony of the book, from the best and holiest of peoples. Consider this fact, that the Bible is stronger and greater than ever. Consider, too, that it has withstood the attacks of virulent and scholarly assailants from the days of Porphyry and Celsus, of the Imperial apostate Julian, down to Herbert, Hume and Voltaire, during which period infidels have "overthrown and exploded it" times without number, with the bewildering result that it has steadily increased in power, so that today it would be almost as easy to "pluck the sun out of the heavens," as to root this Bible out of human life.

As illustrative of the rapid and unchecked progress of the Bible in face of opposition, read this prophecy of Voltaire concerning it. "In a century," said he, "the Bible and Christianity will be things of the past." Well, they are, and the *biggest* things of the past, too, not excepting Voltaire. Prior to his day the whole world had not produced six millions of Bibles. In the single century since his prediction, and that too in this enlightened nineteenth century, *two hundred millions* of Bibles and portions of scripture have issued from the press, and today eighty Bible societies are scattering the book broadcast among every known nation of mankind. It is written in the Bible that "prophecies shall fail." These are facts which the infidel might spare time to explain if it be in his power, for they afford very strong presumptive proof that the Bible is true.

While on the subject of adversaries to the Bible let us introduce this deep and philosophic truth, and observation made by the translator of M. Frayssinou's "Defence of Christianity;" and let the youth of our land keep it constantly in mind when brought in contact with infidelity, and its acumen and force will be appreciated: "Voltaire's ridicule has ever been more mischievous than his logic, and Bayle's irony more fatal than his deductions. He who is not to be seduced by wit or put to shame by sarcasm, has little to marked superiority of the Bible as compared to these books is amply vindicated in the elevation to which it has raised its nations of adherents. They are the highest races of the world, while the followers of the Koran and the Vedas must be classed among the ignorant and lower races.

fear from either of them." Infidels for a long time have played the roles of wits and caricaturists rather than honest and capable antagonists. Amusing pictures, extravagantly drawn, and highly colored with ridicule and misrepresentation, to say nothing of the grossest impiety, are the weapons they have used, and it is surprising to behold how many are caught within their wily nets by such miserable bait.

In this short treatise we can consider only a few of the leading points in proof of the Bible's divine authority, we shall have to pass on with no further mention, the moral teachings, the miracles and reasonableness of the Bible, to prove its inspiration and conclude with the evidence of prophecy which it contains.

Home's "Introduction" gives the following comprehensive definition of the term prophecy: "Prophecy is a miracle of knowledge, a description or representation of something future, beyond the power of human sagacity to discover or to calculate, and *is the highest evidence that can be given of the supernatural communion with the Deity, and the truth of a revelation from God.*"

The term prophecy then, implies no such thing as conjectural forecasts, guesses or mere calculations; there can be no uncertainty involved in a genuine prophecy. Prophecy is foreknowledge, knowledge is the perception of the truth, and hence to foreknow is to perceive that which *is* to be. This gift is the one which man is the least able to attain, in fact, it is only known as coming from a divine source, hence it is to human understanding a *miracle*. It is a miracle because it is the fulfilling of future events to which "no change of circumstances leads, no train of probabilities points," and is as miraculous as to cure diseases with a word or to call life back into a lifeless body. The latter may be termed miracles of power, and that such things have been performed and are still performed, can be proved by testimony of the highest order; but it is generally questioned and discredited. But with this miracle of prophecy or knowledge there *cannot* be raised any such doubts; outside witnesses are unnecessary. Prophecy has her own witness, and that is time. The man

who reads a prophecy and sees the corresponding event is *himself* a witness of the miracle.

Having said so much for prophecy, let us turn to this wonderful book so rich in prophetic utterances. Prophecies are so numerous in this volume that there is scarce a book which does not glow with the divine gift. The book as a whole reveals to us this enlarged view: In the pathway of the Sun of prophecy it is eternal day. The past is seen and lives forever; the rays of light pierce far into the future, even stretching beyond the borders of time and enter the limitless realms of eternity. Our difficulty shall not be in finding prophecies, but in deciding where to commence. Let us take those which were made concerning the Messiah. They distinctly announced that the Messiah was to come when the government should be utterly lost from Judah. "The sceptre shall not depart from Judah till Shiloh come." (Gen. XLIX: 10). All ancient Jews applied this prophecy to the Savior. For a long time now, the tribe of Judah has not been a political body; it has no authority or magistrates of its own; but is dispersed and confounded among the other tribes of Israel; its present condition, therefore, is an evidence that Shiloh, or the Messiah, *is already come*. And still more striking is the fact that the time of Judah's absolute subjugation to Roman sovereignty is contemporary with the advent of Jesus of Nazareth. We might now follow along the life of the Savior, from Bethlehem to Calvary, by the prophetic light struck centuries before his coming. That Bethlehem should be his birthplace, Micah predicted seven centuries before; and at about the same period Isaiah foretold that he should be *born of a virgin*, and of the *family of David*, a particular branch of the *tribe of Judah*; that in the eye of God he should be the *chief corner stone*, and a *stone of stumbling* and a *rock of offence*, and that the Jews should *fall upon this rock*. For his whole mission, character, atonement, read the fifty-third chapter of Isaiah. Thus we might go on indefinitely through all the great events of his life, his agonizing trials, his brutal treatment in "the house of his friends," and his glorious triumph over the grave and the Evil One; all foretold in such marvellous detail that his biographers, in recording, are not more ac-

curate than his prophets in predicting. Josephus has not more vividly or minutely related the awful events of the destruction of Jerusalem than Moses, David and our Lord had long foretold them. Considering the Bible then, from the prophetic view alone, let the conceit of *higher critics* lead them to argue as they please about the dates of the books, their purpose and nature, call the Bible "dream literature" and "fiction," "legend," and "fable" if they please, at any rate it was written long before the time of the Savior. Whence came these predictions if not from above? God alone can be the answer, "for who as I," saith the Lord, "declareth the things that shall be?" No reasonable man can, after an honest investigation (and we think it the essence of presumption for any man to attempt to judge without that investigation) attribute these *miracles of knowledge* to the astuteness of guesses or mere forecasts of human agencies; for there is in them the superhuman and in that way God has placed before the reflective world an undying testimony of his Omnipotence.

CHINA AND THE EUROPEAN NATIONS.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL
COLLEGE, LOGAN, UTAH.

Before the close of 1897 news came to us of the murder of two Roman Catholic missionaries, of Germany, by a Chinese mob. Shortly afterwards the diplomatic world was aroused by the announcement that the German officer in Chinese waters had landed his troops, and that later on Emperor William made a dramatic and somewhat bombastic address to his brother Henry who, by Imperial command, was to take his departure with two men-of-war to reinforce the small German squadron already off the coast of China. The immediate result of this expedition was the demand on the part of Germany and the concession on the part of China of an important harbor at Kiao-Chou.

It does not appear that the Chinese government was in any way responsible for the action of the mob, nor that it was consulted, or that satisfaction was asked before the landing of the troops, and China granted as freely as it was asked the port which the Germans demanded in reparation of the wrong done to its missionaries. Just what the reparation for the death of these missionaries will be no one can tell, and it does not appear to be a matter of much consequence. We are told that the occupation of this port is to be merely a temporary one; but from the experience of other nations we have learned what this means, especially whenever the occupation offers any prolonged advantages whatever to the power in possession. The French have a proverb growing out of their experience with provisional governments in France,

which says: "There is nothing more lasting than the provisional."

This action on the part of Germany has aroused the most intense feeling throughout England, and the German Emperor is just now the recipient of those usual epithets with which the English papers so universally characterize him, such as, "William the Witless," "His Sacredness," "The Most Holy William;" epithets of derision that show the feeling of the English people in a very large degree towards the Emperor and his subjects, for the Germans very naturally resent such disrespectful utterances, from the very fact that whatever exuberance or unbounded enthusiasm may manifest itself in his utterances they are nevertheless united with him in the policy which he, by many of his statements, represents.

The most natural question, therefore, that one is led to ask, is why all this alarm in England? It is the commercial antagonism of the two countries, manifest in another quarter of the world. England is in possession today of seven-eighths of the foreign trade of China, a trade that is variously estimated at from \$75,000,000 to \$150,000,000 a year. Germany is competing for a share of this commerce, and within the last few years has established a trade reaching something like \$10,000,000 a year. It has been said that during the last seven or eight months of 1897 this trade with Germany fell away to some extent; a circumstance that must have given some apprehension to the industrial classes of the German Empire. Competition in all oriental countries is very unlike the competition among civilized races. There it depends largely upon political influence, special concessions, and such opportunities as a nation may obtain by reason of its intrigues at court, and other political advantages easily secured among the corrupt officials of an empire like China. Just what the cause has been of Germany's losses in trade, no one can know precisely, and yet those familiar with oriental methods may very readily surmise that that factor which is called influence has had its bearings in favor of England recently, in spite of Germany, and to obtain this influence Germany must manifest her power, overawe public officials,

and in some measure menace the empire in order to command that respect which will give to Germany the same influence and opportunities which England enjoys. The free port theory is misleading. It may mean much to a country like ours, or to any civilized nation; but it means less in a country like China. It is very plausible, it seems quite fair on its face; but there is an old proverb which says: "When two things are the same they are not just alike;" and trade in such countries must take into consideration other factors which generally go under the name of national influence, whatever that may be or mean, in securing special or secret concessions from officials who enrich themselves by a systematic process of corruption. That influence is sometimes met by counter methods which obtained it for others, and very frequently by an aggressive policy and a threatening attitude toward the government itself.

There are undoubtedly two distinct motives which have led Germany to this action. In the first place, Germany desires a foreign market for her over-production, and this trade induces her to act in such a manner as to force the Chinese themselves to yield, and then brings to the attention of those adventurous and speculative Germans the opportunities of commerce in the Celestial empire. With the dominant political influence in the East German subjects would receive encouragement to launch forth such enterprises as may redound to the advantage of Fatherland. Doubtless many more Germans will soon seek investments in that country.

In the second place, Germany seeks to establish a navy having some similitude to those of France and England. The opposition to this in Germany is very strong, and to overcome this opposition such demonstrations as these in which public sentiment is aroused, as well as national resentment against the taunts and reproaches of foreign countries, styling Germany's warships "tubs," and bombastically declaring that with the slightest effort on the part of England they would all take their course to the bottom of the sea, must naturally create in Germany some national sentiment in favor of a strong navy. A navy, too, is a very great factor in oriental commerce. The advantages and concessions which

the great nations, or the European nations obtain at the courts of oriental monarchs, depend much upon the military show they are able to make, and especially if they are a strong naval power. This influence secures in turn trade, so that the over-awing power of the navy is a necessary concomitant to commercial advantages in oriental countries. Hence, England's unprecedented and unparalleled influence among the Asiatics in this respect. England's navy has been a most powerful factor in the competition that has kept other countries from this immense oriental trade.

There is much speculation at present about a political division of the Chinese empire, but for the present the division is confined to zones of influence. In that empire France, England and Russia have already been aggressive, and it may be that before many years this tottering fabric of oriental corruptions and race contentions may fall to pieces. Like the Turk, the Chinaman is also regarded as a very sick man, whose estate must soon be distributed to his successors in interest. This fact makes it desirable that each prospective heir among the foreign nations be in a position to make *valid* claims to certain portions of the empire. It will be necessary for these heirs to be on the spot to command the greatest possible influence in order to secure the greatest estate of modern times, if not the greatest the world has ever known. The promises of reward in America were, and likewise those in Africa are, small when compared with the opportunities for national spoils which a division of the Chinese empire now offers. Commercial China is perhaps worth twenty Africas. It is only within the last few years, or indeed the last year or two, that these conditions in China have been so manifestly apparent. China was thought rather undesirable any further than her small foreign trade offered advantages, and chiefly to England, whose claim nobody seemed to question. Since, however, the war with Japan demonstrated the lethargy and want of national sentiment in China, and whatever sentiment toward that country has arisen, the Chinese themselves do not appear to encourage that exclusiveness which it seems to be the wish of a corrupt government to maintain. For that reason new enterprises and mam-

moth undertakings are under way for the purpose of developing the latent resources of commercial life in China. Great projects are afoot, and the commercial industry of so many millions of people must afford vastly increased opportunities to nations dealing with her. Russia is there, for the most part, to encourage territorial aggrandizement and obtain all the concessions necessary to promote the mammoth scheme connected with the great Trans-Siberian railroad. France seeks territorial advantages on the south; Germany and England are facing the center of the Celestial Empire as the two most prominent antagonists; for central China offers vastly greater opportunities for trade and commercial enterprises than either the north or the south.

One thing is apparent, and that is that Germany is encouraged openly by Russia and tacitly by France. Both of these countries would gladly curtail England's great commercial advantages in China. We have hardly come to realize the commercial conflict which today is going on between Germany and England. It perhaps may seem unimportant when its present status only is taken into consideration; but it is marvelous when its unparalleled growth within the last ten years becomes manifest. To surrender the commercial advantages which England has hitherto exclusively enjoyed would be as menacing to the industrial life of England and the welfare of that kingdom as an encroachment upon its territorial domains, if, indeed, England could not afford to lose much of her territory rather than suffer an invasion of her markets. This is manifest in all English writings, echoed by the dailies, and soberly and conservatively set forth by her great magazines, of which the following from the pen of W. T. Stead is a fair representation:

"It is that our industrial and manufacturing supremacy, the basis upon which the whole edifice of the empire rests, is now for the first time seriously threatened by the competition of Germany on the one hand and by that of the United States on the other. Those who have studied the subject most closely are the most alarmed at the significance of the omens which in the present foreshadow the course of events in the future."

The murder of these missionaries must have seemed to many a German a godsend to the commercial advantages of Fatherland. Germany's navy is today in Chinese waters not to measure arms with that of any great power. Germany would be a loser in a contest even with Japan. The squadron is there simply to dictate terms to the Emperor and officials of China, and to secure for the German trade those secret advantages that come within what is popularly called the national sphere of influence.

COST OF WAR.

BY HENRY RICHARD.

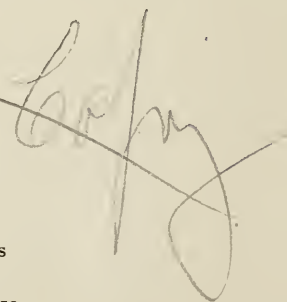
Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse on every hill-side, and in every valley over the whole earth; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another around the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.

[The above awakened the slumbering muse of one of Zion's old poets, the author of that splendid heroic lyric, O SAY, WHAT IS TRUTH? for with the above he sent us the following verses on WAR:—EDITORS.]

WAR.

A lady, talking with the Duke of
Wellington, once proudly said—
"A victory is a glorious thing, sir,"
But he sadly shook his head.

In answering her the Duke's remark was
Like this, which I here repeat—
"Than victory there is but one thing worse,
"That one thing, ma'm, is defeat."



War is debt and bonds and taxes,
Principal and interest too.
Interest makes debts more than double,
Ere is paid all that is due.

War produces untold suffering,
Cripples, widows, orphans makes,
Thousands sends to graves untimely—
Every thing it wants it takes.

War is waste and reckless ruin,
Equity and morals go.
Hatred, famine, plague—all evils
In war's path relentless flow.

"War is hell." So Sherman called it,
Hell upon the earth indeed.
War is all crimes concentrated,
War's their harvest and their seed.

War is rapine. That's sufficient
To disgust an honest man.
War is murder. That should put it
Under universal ban.

Hail! That grand Millennial era,
When dread war's alarms are o'er—
Swords and spears and guns abolished,
Nations shall learn war no more.

JOHN JAKUES.

SYMPOSIUM OF BEST THOUGHT.

IT is often urged by the speakers of our church that our young people should study the principles of the gospel, that they may be prepared to carry it to the nations of the earth; but we should rather study them that we may understand and obey them, and by so doing escape the consequence of ignorance and sin, that we may fully enjoy the things of heaven.—*Harry W. Matthews, Taylorsville, Utah.*

OUR ARTICLES OF FAITH—How simple, yet beautiful and explicit are these inspired statements! Boundless in magnitude, and elevating in the nature of their teaching. How comprehensive in their application to humankind!—*N. S. Pond, Pocatello, Idaho.*

THE CHARACTER of a young man's home is generally reflected in his conduct in society. If his home training makes for honesty, virtue and purity, his influence on society will be good. If contrary conditions exist at home, his influence in society will be dangerous, and he an object to be spurned. There may be exceptions to this general rule, yet the chips usually resemble the block from which they are hewn.—*Peter Frost Benson, Cache Co., Utah.*

A WISE man tells not all he knows, nor half he thinks—much less what he imagines.—*James B. Walkley, Draper, Utah.*

YOUTH OF Utah, let us receive heartily the exhortations of our superiors, interest ourselves in the institution that has for its object the cultivation of a knowledge and the application of the eternal principles of the great science of life. Then our Young Men's associations will include within them, morally, the strongest body of young people on earth.—*D. J. Lang, Salt Lake City.*

NOTHING MORE completely baffles one who is full of tricks, as integrity in those with whom he deals.—*John L. Haynes*, Roset, Utah.

THE MINISTERS of the world study, write, then speak what they have written; the ministers of the gospel of Christ study, speak, then write what they have spoken.—*Douglas M. Todd*, Logan, Utah.

THE MEN of today were the boys of yesterday. The boys of today will be the men of tomorrow. And the measure of energy and resolution with which the boys of today apply themselves to the development and culture of their minds, will also measure to them the distinction with which they will be known among their fellows tomorrow.—*Harden Bennion*, Vernal, Utah.

NEVER NOTICE the errors of others for the purpose of showing their faults, but with a view to aid them to see and guard against them.—*Z. N. Decker*, Holbrook, Arizona.

THE STARS speak in a most solemn manner of the glory of God, but in a language little understood by man; because he does not comprehend their glory nor their power, neither their beginning nor end.—*H. De Bry*, Ogden, Utah.

TAKE AWAY the Living Oracles of God from the church, and thus break the chain of revelation—what a deplorable condition the Church of Christ would be in.—*Wm. Ira Porter*, Bryce, Arizona.

THE SALOON is more destructive to the human family than the sword, for it not only causes men to lose their lives but their souls also.—*Geo. K. Riding*, Panaca, Nevada.

DO EACH day the first duty that presents itself. It is the only sure way to success and happiness. We cannot step over the minor duties of life and expect to achieve success, no more than a child can read before it has learned the letters.—*O. A. Fuller*, Mill Creek, Utah.

TO EACH person God gives at birth his sole capital, time and talent. Nothing else is absolutely his. He may inherit money, but that properly belongs to another, its producer.

On the wise investment of his time and talent depend the profits of his life, and the terms on which he may exchange his earthly talents for those of a higher order, and his time for eternity.—*Willard Done*, Salt Lake City.

TO THOSE who set their mark of spiritual development high, how desirable the condition—to be so worthy of the spirit of God, and so ready to hear and quick to understand and follow its promptings, that every word and act would be the expression of divine wisdom.—*Wm. A. Hyde*, Downey, Idaho.

WHAT WILL contribute most to the success of Mutual Improvement in Zion? To have a set time for the meeting of these associations throughout the whole church. As long as dances, concerts, theaters, etc., are held on the same night as the association meetings, we shall fail to achieve the best success in Mutual Improvement work.—*Chas. A. Welch*, Morgan, Utah.

THE PROOF of truth is the fruits thereof—None can show better fruits than the Latter-day Saints.—*Wm. Lester*, Salt Lake City.

IN MY estimation the youth of Zion can find no better occupation than to study "Self," beginning in this study with the "Life of our Lord and Savior," as laid out for Mutual Improvement workers; those who are fortunate enough to graduate from this course are fit subjects for the responsibilities of the priesthood of the Son of God.—*A. T. W.*, Woods Cross, Utah.

LIVE AS you should never die; and live as you should die tomorrow.—*Andrew Christensen*, Mill Creek, Utah.

MY BEST thoughts are those which lead me to reflect upon God and his love for us his earth-children. My thoughts on this line to me are like a mine which the deeper I dig into the brighter are the gems it contains.—*Fred Rallison*, Whitney, Idaho.

ECONOMY REQUIRES the power to resist present gratification. It does not make money an idol, but regards it as a

useful agent. It may be styled the daughter of prudence, the sister of temperance, and the mother of liberty. The divine Master said, gather up the fragments that remain, so that nothing may be lost.—*John Lingren*, Idaho Falls, Idaho.

THE MOST desirable things, in my judgment, are discernment to see our own imperfections; and power to educate ourselves above them.—*Edward Davis*, Afton, Wyo.

MY HEART swells with joy at the remembrance of an expression of a sister whose house we visited in Sanpete as Mutual Improvement missionaries; when we made the nature of our errand known, she exclaimed, with tears in her eyes, "God bless you, brethren, this is the fulfillment of a revelation given to my husband twelve years ago in which he saw the elders visiting the saints at their homes, and preaching the gospel to the youth of Zion."—*C. W. Rockwood*, Centerville, Utah.

SPEAK NOT against God's organized authority that is upon the earth, nor allow it to be done by others in your presence without protest.—*H. B. Clawson, Jr.*, Salt Lake City.

WE SHOULD so live in the present as to be improving on the past, and building for the future.—*Geo H. Wallace*, Salt Lake City.

AN EDUCATED man with no self-confidence is a wheelbarrow with but one leg. While some one is holding it up and pushing it along, it is a benefit to the world; but it cannot stand alone.—*E. D. Partridge*, Provo, Utah.

NEVER BE too busy to work for the Lord.—*James Sanders*, Murray, Utah.

THE SEEKER after truth at the shrine of knowledge is made aware at the outset of his quest that light and intelligence are unlimited. He stands abashed at the portals of knowledge, realizing that the broad expanse confronting him is only limited by the universe. Each advancing step unfolds new truths to his gaze, until like the astronomer gazing into the realms of space, he sees new worlds opening up before him, each blazing with effulgent light, portending other worlds beyond.—*Arthur F. Miller*, St. George, Utah.

A SUTTEE.

[In years past the Latter-day Saints were frequently referred to the suppression of the SUTTEE in India by act of the British Parliament, as a precedent and justification of certain congressional enactments against some features of the marriage institution of the Church of Jesus Christ of Latter-day Saints. In all those years, however, we do not remember to have seen or heard a description of A SUTTEE by an eye witness. Recently, however, in our casual reading of an old book, we came upon the following description of that once religious rite among the Hindoos; and because of the use that was once made of this practice of SUTTEE in the controversy which in past years was waged among us, we thought perhaps a description of A SUTTEE by an eye witness would be of interest to our readers.—EDITORS.]

To an Englishman, the religious ceremonies of the Hindoos are well worthy of attention, from their antiquity, from the strictness with which they are performed, and, some of them, from their peculiar tendency. Amongst the most curious of them, is that which enjoins the wife to burn with her deceased husband.

I have had an opportunity of observing this ceremony, with what I conceive to be unusual advantages, and therefore wish, through the medium of your work, to communicate an exact account of that which I have not hitherto seen so particularly described in any books relating to the manners and customs of the natives of India. I do so at the present moment, because both the Parliament and the public seemed to have turned their attention very particularly to this subject. Having received information that a woman intended to burn herself with her husband's body, on a particular day, a little beyond Chitpoor, a village in the environs of Calcutta, just beyond the limits to which the authority of the supreme court extends, I proceeded to the spot about nine o'clock a. m., on the appointed day. The place selected was a quiet se-

questered spot, of no very considerable dimensions, and surrounded by high trees, except on the side where it was bounded by the Ganges. I found the deceased (a young man of the Writer caste) placed on a small bedstead near the river side, and attended by some of his male relations. At the distance of a few yards the wife remained in a close palanquin, accompanied and surrounded by several females, with some of whom she occasionally conversed through the Venetian windows of the vehicle. On inquiry, I found that she had been married four years, had but recently cohabited with her husband, and was then but just thirteen years of age. When I saw her shortly after, she seemed to me, from her size and composed matronly manner, to be some years older.

A square pile, consisting of dried wood, and sufficiently large to contain with ease the bodies upon it, was erected just above high-water mark, and between three and four feet from the ground. The man's body, which had been previously taken to the river and washed, and over which a slight covering of a species of gauze had been thrown, was by some of the relations taken up and placed upon the pile. Notice was then sent to the women, to acquaint them that 'all was ready.' As I heard the order given to summon her, I instantly approached the palanquin, in which the woman lay, and there being very few persons present, succeeded in getting within about three feet of her. When the doors of the palanquin were opened, with much firmness in her general appearance and demeanor, but with a slight degree of hurry in her step, she proceeded towards the river. Her whole appearance was peculiarly interesting, independently of the solemn rite she was then about to perform. She was young; uncommonly fair for a Bengal Hindoo, well formed and grown, and with a very animated and sensible countenance. Her male relations joined hands and made a ring around, but very close to her; and her father, on whose arm she leaned, and in that order proceeded to the river, occasionally called on God ('Hurree Bhole'—God speak!) to evince his satisfaction at the act about to be performed, or, 'to receive the sacrifice propitiously.' As she passed the pile, she stopped for an instant, and looked very earnestly at the body. She pro-

ceeded to the river, bathed (surrounded and nearly protected from my view by the other women), and offered to the Ganges certain sweet smelling flowers and fruits. She called on several of her female friends or relations to approach, and having taken the bangles (armlets of gold or silver) from her wrists, and other gold and silver ornaments from her neck and different parts of her person, gave to each of the women some one article. Her eye, once or twice, met mine, and she slightly and gently smiled. A Bramin now approached and read to her some passages from the *Shaster* (the Hindoo Scriptures), the words of which she repeated correctly and calmly after him. She then took off her upper garments, which were of pale yellow muslin, and her father wrapped round her several yards of a dark-colored red silk. Round each of her arms a small packet, containing, as I was informed, betel and certain aromatic seeds, was tied. A large quantity of boiled rice, and a sort of comfits, was put into a fold of her dress; and with a cheerful alacrity in her air and manner, and a placid smile on her countenance, she proceeded towards the pile, close to which I followed her. On her way to the pile, she dispersed amongst the surrounding spectators large handfuls of the rice and comfits. Her father led her round the pile, and after one circuit, whether from eagerness to finish the ceremony, or from ignorance of its forms, she attempted to get upon it, but was prevented by her father until she had completed seven entire circuits. She then mounted the pile and lay down by her husband. One of the relations placed her left arm over her husband's neck. Her countenance was still unaltered. They next placed over both bodies several alternate layers of wood, straw, a sort of tow called 'Jute,' and other combustible matters, and concluded the whole by emptying several pots of ghee (clarified butter) or oil, and of pounded resin over the pile. Her face was still visible, and a near relation at this moment gave her some boiled rice to *eat!* which she apparently swallowed! the dead man's portion being laid down before his mouth on the pile. They next covered the faces of the two bodies, first with a muslin cloth, and then with some tow; and two of the male relations went rapidly round the pile three times with

lighted flambeaux in their hands, touching, but not setting fire to each of the corners as they passed. At the conclusion of this ceremony, one of them presented his flambeau to the girl's father, who, with a wild look and unsteady hand, eagerly ran to the windward corner of the pile, and averting his head set the whole on fire, crying out as before 'Hurree Bhole,' in which ejaculation he was joined by most of the relations, who at the same time continued to throw large quantities of pounded resin on those parts of the pile which had already kindled.

The whole in an instant was one sheet of fire; and now, when interference was too late for the preservation of the woman, a circumstance occurred, that made me and the only two other Europeans who were present, bitterly regret that we had not endeavored to prevent this brutal sacrifice to a savage and inhuman superstition. As soon as the pile had been fired, the band of native musicians, chiefly consisting of players on a species of drum, called a Tom-tom, and on cows' horns and other instruments more remarkable for their discordant noises than for any musical quality, struck up a din well calculated to drown all human exclamations. Notwithstanding the uproar, as I stood very near to the pile, I distinctly heard the woman shrieking loudly, and calling for help repeatedly for nearly a minute, when, happily, either the smoke or the flames put an end to her life and dreadful sufferings.

From the time of her leaving the palanquin till her death was about fifteen minutes. When the whole pile was consumed, and the rising tide had nearly reached the spot where it had stood, the ashes were carefully collected and thrown into the Holy Ganges.

In the foregoing relation, I have most literally adhered to facts; and have only to add that I have not used one epithet, throughout the whole, that did not suggest itself during the performance of the ceremony.

THE HAWAIIAN ISLANDS AND ANNEXATION.

BY PROF. BENJAMIN CLUFF, JR., PRESIDENT OF THE BRIGHAM
YOUNG ACADEMY, PROVO, UTAH.

In response to a request from Senator Frank J. Cannon, I left San Francisco January 26, 1898, for the Sandwich Islands. Mr. Cannon desired to be informed in relation to the attitude of the Hawaiian people toward the subject of annexation to the United States. My mission therefore was among the Kanakas.

Going to these Islands was, to me, like going home; for I had spent five years of my boyhood and three and one-half years of my maturer life among the natives; had learned their language, learned to eat their food, and had, in fact, come to look upon them as friends and neighbors. I felt, as I imagine one would feel who, having been brought up among rural surroundings, returns to the old homestead after an absence of eighteen or twenty years of life in the city. Laie seems more like home to me than any place in Utah.

I reached Honolulu on the night of February 1st, and the next day began my investigations, which continued until March 6th, when I boarded the steamship China for San Francisco.

Perhaps three-fourths of the Hawaiian people, or nearly that number, are primarily opposed to annexation. The other one-fourth, which in my judgment represents about one-half of what would be called the intelligent, thinking people are primarily in favor of annexation to the United States. Upon inquiry, I discovered that the main reason for opposi-

tion to annexation is a desire for the restoration of the monarchy; in other words, the natives desire that change which will bring back their queen. Almost all of the women are Royalists, a fact which might easily have been guessed. Briefly stated, the Royalists' arguments are as follows:

From time immemorial the natives have possessed the land and their chiefs have ruled over the people. Since the time of Kamehameha I. the Islands have been united under one ruler, until the so-called revolution of 1893 replaced the monarchy by a provisional government, which in turn was replaced by a republic. This revolution was not a revolution in fact. The people in power now could not have possessed themselves of the government, had they not been assisted by the American marines from the warship *Boston* then in the Honolulu harbor. The queen's forces were in possession of the government buildings, had guns and ammunition, and could easily have subdued the rebellion; but just at the critical time, the American soldiers were landed, brought close to the royal palace, and equipped in every way for active service. It was reported about town that these soldiers would support the revolutionary party at all hazards; and the queen's forces, knowing the utter uselessness of fighting against the United States, surrendered and decided to appeal to Washington for redress. That appeal is still being made, and should the authorities at Washington refuse to reinstate the queen, the appeal will be made to England; and should England refuse, to Germany, or to Russia, or both; and so on until all the nations of the earth have been appealed to, or the queen has been restored.

Among the less informed people, and among some who might be classed as intelligent men, the belief is quite common that in case of annexation the natives would be driven to the mountains, and be treated like the Indians of the west, or rather as they have heard the Indians are treated; that their lands would be taken from them and their property confiscated; that they would be ostracized from society; and that there would be a great rush of tramps and beggars such as infest large cities like San Francisco. Some even think they would be enslaved like the negroes of the South.

On the other hand, the annexationists assert that the Islands were never wholly under the rule of a Kanaka king; that Kamehameha I. never could have conquered the other chiefs but for the assistance he received from the white men, John Young and Isaac Davis, who with their brass cannon belching fire terrified and put to flight the king's enemies, and that from the time of Kamehameha I. down to the reign of the present queen, the whites have always played an important part in the affairs of the government. They assert, further, that there had been, during several successive reigns, so marked a degeneracy in the ability, intelligence, and morality of the kings that in the time of Kalakaua there would have been an overthrow of the kingdom had not that monarch signed a constitution which virtually made him a figurehead in the government and placed the reins of power in the hands of responsible men.

As early as 1855 the merchants and missionaries had almost despaired of any orderly or Christian-like conduct among the rulers. Despite good counsel and good instructions, each one became a worse spendthrift and a greater debauchee than his predecessor. The fourth Kamehameha was known by all as a sot and a murderer. Kalakaua illegally sold lands and franchises, using the money therefrom in gambling and drinking; illegally caused an opium license law to be passed, then sold a monopoly of the drug to a Chinese merchant for \$75,000, and again to a syndicate for \$80,000, leaving the first buyer, who had already paid his money, destitute. This scandal led to a popular uprising in 1887, which nearly overturned his throne. It was at this juncture that the king was forced to sign the new constitution.

At the death of Kalakaua, his sister, Liliuokalani became queen. A contemporary states that "the policy of the queen left her civilized subjects no alternative between the tolerance of crime and her overthrow. From the outset she paid little heed to her reform ministers, of the better element in the privy council, or of the white society about her. Instead, she was guided in the main by the sentiments of a Tahitian blacksmith, since known to controversial debates about Liliuokalani's private life, as Paramour Wilson; and who as

marshal of the kingdom, had a high official place at court." Subsequent events proved that the queen was determined to make herself queen in power as well as in name, and her first step was to secure the election of an obsequious legislature, one that would do her bidding. This done, she had a lottery bill passed, by which at least a million dollars could be made; for about this time the Louisiana lottery had been driven from New Orleans and was ready to seek another place, and no place in the world was better suited for their work than Honolulu. It was definitely known from the first that the queen inclined to return to heathenism, and had around her, like the chiefs of ancient Hawaii, Kahunas, who would perform idolatrous worship. But that which immediately brought on the revolt of the white people was a determination on the part of the queen to promulgate a new constitution which disfranchised all white people except those who were married to native women; and one, therefore, which would give the queen almost absolute power, especially over the taxes and revenues of the country, and so place the property owners at the mercy of her unqueenly avarice.

When the new constitution was brought for the signatures of her cabinet officers they refused to a man to attach their names. They had been on the streets, and had learned from unmistakable sources the consequences that would follow the promulgation of such a law. They advised the queen to desist, but she replied: "Gentlemen, I do not wish to hear any more advice, I intend to promulgate this constitution and to do it now." The advice of her officers prevailed, however, for the time being, and she reluctantly consented to postpone her contemplated action.

In the meantime, the whites, having now lost all hope of peace and order under native rule, determined to take the government into their own hands. A committee of safety was appointed which called a mass meeting to consider steps for the abrogation of the monarchy. The call set forth the claim that the queen's action was revolutionary, for she had solemnly pledged herself, on taking the throne, to support the constitution; that this oath had been broken when she endeavored to promulgate another constitution. The action

of the whites was, therefore, a counter-revolution. At the mass meeting, which was held the next day, the action of the whites was open and above board, and known to the government officials. If they felt confident of putting down the rebellion they surely would have made arrests at the time of the conspiracy. Marshal Wilson, it is said, did indeed propose to arrest them, but he was easily dissuaded. At this time nothing had been said about landing marines, or appealing to the United States minister for assistance. It is well known that America holds by far the greatest interests in Hawaii—interests exceeding those of all other nations combined, including the Hawaiian nation itself, and the bulk, or about ninety per cent. of the whole trade is with the United States.

It was but natural, therefore, as matters took on a more serious aspect, that the American residents of Honolulu should appeal to Minister Stevens for protection of life and property, and should request that United States marines be brought on shore as a precaution against violence. Minister Stevens was very careful, however, to do nothing or say nothing that would lead any one on either side to expect aid in the revolution that seemed brewing. He did, however, that which was his duty to do; he assured the residents that their property and their lives should be protected.

The following order was issued by G. C. Wiltse, under instructions from Mr. Stevens:

"U. S. S. Boston (second rate.) Honolulu, (Hawaiian Islands), January 16, 1893—Lieutenant Commander W. T. Swinburne, United States Navy, Executive Office, U. S. S. Boston.

Sir: You will take command of the battalion and land in Honolulu for the purpose of protecting our legation, consulate, and the lives and property of American citizens and to assist in preserving public order.

Great prudence must be exercised by both officers and men, and no action taken that is not fully warranted by the condition of affairs and by the conduct of those who may be inimical to the treaty rights of American citizens.

You will inform me at the earliest practicable moment of any change in the situation. Very respectfully,

G. C. WILTSE, Captain U. S. Navy, commanding U. S. S. Boston."

On the 17th of January the revolutionary party assem-

bled near the government building, having under their control nearly one thousand well armed men, and there promulgated the decree abrogating the monarchy and establishing a provisional government. Not a gun was fired. The queen and her troops had possession of the palace and grounds; they were well armed, and if they had not been afraid, would surely have done something at that time. It is true the United States marines were on shore, but not one of them pointed a gun, or threatened to point a gun; and it was pretty well known, at least to the revolutionary party, that no assistance could be expected from them.

The whites further assert that the claim made by the Royalists that the Americans intimidated them, and thus indirectly, if not directly, aided in the revolution, and that had it not been for the marines they could easily have put down the rebellion, was an after-thought—resorted to when they saw the political weight such a stand would have with the United States and its people.

This in brief is a statement of the two sides, as I gathered the facts from the natives and whites. It is proper to state that President Cleveland in the beginning of his administration sent a commissioner, a Mr. Blunt of Georgia, to investigate the affair, and that on the strength of his report, he ordered Mr. Willis, who had been appointed minister, in place of Mr. Stevens, to restore the queen, on certain conditions, among which was the pardon of all who had taken part in her overthrow.

In answer to Mr. Willis's questions as to whether or not she would pardon the revolutionists, she replied, so it is stated: "No! There are laws in my kingdom to deal with these men and they should be dealt with and executed according to law," or words to that effect. This astonishing answer was too much for Mr. Willis, and a revenue cutter, in waiting, was sent immediately to San Francisco, where dispatches were forwarded to the President, informing him of the queen's stand. In the meantime congress had asked for all information concerning the Islands, and the matter was referred to the senate. It is proper to say also that the little republic was not to give up its life without a struggle. Neither was it to be cowed or

frightened by the presence of Uncle Sam's warships. It had guns and ammunition, a number of men, many of whom had fought to put down the rebellion in the United States, and were still connected with the Grand Army of the Republic. They were willing now to defend the little Island republic. Mr. Cleveland, therefore, found restoration to be no easy thing.

I must confess that, feeling as I do towards the natives, having lived with them so long, having partaken of their hospitality, having labored with them, I was inclined myself to think that it would be far better if some compromise could be effected by which the queen might be restored under certain limitations acceptable to the interests of all parties. Such a compromise, thought I, would surely be acceptable to the whites; for my readers must understand that they own nearly seventy-five per cent of all the wealth and pay nearly seventy-five per cent of all of the taxes, and, therefore, their interests are proportionately large. Further, quite a large percentage of the whites are native born, and Hawaii is as much their home as America is ours.

But I was not long on the Islands and had not talked widely with the people, especially the Royalists, when I saw the impossibility of restoration. In reality the government has been run for a great number of years on just such a compromise as I had in view.

Abrogation of the monarchy had been advised by some even in the time of Lunalilo and thereafter at different periods. But the missionary element was very loth to consent to any change so long as the rulers were not wholly antagonistic to the material interests of the kingdom. Hence in the time of Kalakaua a compromise was effected by which he was permitted to keep the throne, but was given little power to do injury to the interests of the Islands. But when it was impossible to endure any longer the policies and mistakes of the rulers, the rulers were removed and the republic established. I do not say that the natives have been properly treated in this overthrow. Perhaps the government has done as well as it could and is now doing as well toward them as it can, but I do not think that in their present mood they will permit it to do much.

Chiefly responsible for this condition of affairs is the Royalist press which incessantly poisons the minds of the people towards the government and towards every policy that the government pursues, including annexation. This press does not argue, does not discuss, it only asserts. It appeals to race prejudices; it works upon the imagination and upon the fears of the people; and in that way it is their greatest enemy, for they would do more for themselves if they understood the situation.

The petition they sent to congress is a specimen of their blunderings. Over 21,000 names are on the petition. In some cases, I was reliably informed, one person would sign as many as one hundred, and even one hundred and fifty names, and then another person would sign the names of all whom he could think of, and thus many duplicates appear. The names of children two years of age are signed in a bold, masculine hand, and I was told that children not yet born, but expected soon, had their intended names signed. This, however, may not be true. Investigations regarding this petition have been carried on in congress, and I find that the statement made to me regarding it are borne out by facts. Each page of the petition is certified to before a notary public by the presidents of the patriotic societies. Thus their cause has been greatly weakened, as it is continually weakened, by exaggerated statements and false representations.

My labors began at Laie, where I engaged two natives, one favorable to annexation, the other to restoration, to accompany me around the Island. At our meeting Feb. 6, which was attended by two hundred or three hundred people, I first explained my mission, then invited the natives to speak and asked them to express their views and wishes freely. Moses Nakuaau was the first speaker. He favored immediate annexation, giving as his reasons that "this government needs the protection of a stronger power. The queen cannot be restored because she has proven her unfitness to rule. Peace cannot come, therefore, nor prosperity, except through annexation." He was followed by Keanu Nainoa, George Kekauoha, and others, leaders in the Royalists societies. They expressed the feelings of the great majority in attendance, on

opposing annexation, on the grounds that they desired the queen restored to her throne. "The United States," they said, "has been instrumental in the overthrow and it should be instrumental in the restoration of the queen."

In answer to the question, "What will you do in case the United States does not restore the queen?" they replied, "We will petition England for restoration."

"Suppose England will not aid you?"

"We will then petition other powers."

"Suppose after you have petitioned all other powers, you are still refused, would you prefer the present government or would you prefer annexation to the United States?" To this, the speakers could not answer until they had consulted their leaders in Honolulu. But a young man, Kekuku by name, spoke for himself and not for the society of which he was a member. Said he, "I want primarily the restoration of the queen; but if this should be impossible, if the queen cannot be restored, then I think it would be better for the Hawaiian people to have the Islands annexed to the United States."

His sentiments, I believe, were shared by a majority of those present. It was quite proper for Nainoa and Kekauoha and the leaders not to answer the question because their answers might be interpreted as an official expression from the societies. It was proper, however, for Kekuku and other lay members to express their opinions, which they did. One man whose name I have forgotten, and who, evidently, was a constant reader of the Royalist press, made the startling announcement that in his opinion, should the Islands be annexed the natives would have to flee to the United States, as there would be no protection for them on the Islands. He was surprised when informed that by annexation, the Islands would become a part of the United States and thus afford the same protection as would be found in Washington or any of the states of the union.

After returning to Honolulu and laboring there for some time, I sailed to Maui in company with Moses Nakuaau, and from there, after a few days, to Hilo, Hawaii.

On Maui we visited Lahaina, Wailuku, and Paia. At

one of our meetings attended by about thirty Hawaiians, it was the unanimous expression of the house, first, that they desired restoration of the monarchy; second, if monarchy could not be restored, they desired annexation to the United States. In Wailuku, I met an intelligent man who preferred the present form of government to annexation. From this island we sent nearly one hundred names attached to a petition to Mr. Cannon favoring annexation. We probably obtained the names of two-thirds of the annexationists living at the places in which we labored. The others could not be obtained, principally because the people were absent. Some favoring annexation would not sign, stating they had already sent their names to Honolulu.

From the town of Hilo, Hawaii, my native friend obtained fifty names of intelligent persons desiring annexation. I had instructed him to go only among those who would be classed as intelligent people, as the names of others, for or against, would have little or no bearing. He reported twenty others whom he either did not see or who were unwilling to sign, principally for family reasons. The women are much stronger Royalists than the men, in all parts of the Islands; and while some men secretly favor annexation, realizing that it would be best for their people, they dare not openly make the assertion for fear of a family row. Two or three who were seen at home in the evening requested Mr. Nakuaau to call at their places of work the next day and they would sign, as their wives were opposed to annexation.

The leading Royalists whom I visited in Hilo were John Brown, Henry West, and John T. Baker, all well educated half-whites. Do not attach any particular significance to the fact that these are half-whites, for among the Hawaiian people, the child is what the mother is. If the mother is a great chief and the father not, the child is a great chief; but the child whose mother is of the lower caste, and whose father may be of the higher, is considered of the lower caste. A half-white, where the mother is a Hawaiian, is as much a Hawaiian as the mother, in the estimation of the people.

I consider Mr. John T. Baker the most intelligent Royalist I met outside of Honolulu. His language is almost clas-

sis, and I spent a very pleasant evening with him and his family. He favors the restoration of monarchy. Kalakaua was a friend to him, helped him in his times of poverty, and leased him a large tract of land at a low rental, from which he now derives a considerable income. He could not, therefore, he says, take any stand antagonistic to Kalakaua's sister, or, using his own words, "Should I oppose the queen, the spirit of Kalakaua might look down upon me disapprovingly." He said further, if some one had come among the natives just after the overthrow of the monarchy and had explained matters to them as was now being done, the attitude of the people would be different. "But," said he, "the government startled us, then wholly disregarded us, pushing us away, and now it is hard for them to do anything with us. When you beat a wild mule over the head (I use his own figure) it is hard to tame him afterwards." His wife was governess of Hawaii under Kalakaua, and he governor under Liliuokalani.

Mr. Brown and Henry West were together when I met them, laboring for the government at \$3 00 per day building a pier in Hilo harbor. They both favor restoration, and to my question as to whether or not they would prefer annexation to the present government, should restoration be impossible, they would give no answer. Realizing that it would be impossible to maintain peace throughout the Islands without some protection even after restoration, they expressed themselves to the effect that they would favor annexation after the monarchy had been restored. "Let the request come from the native people to the United States," said they, "and all will favor annexation." They think that it is the duty of the United States, since through its influence the queen was overthrown, to restore her again.

Summing up, therefore, to the best of my judgment I should say that at least one half of what might be called the intelligent, thinking natives favor annexation unconditionally; and that the other half together with the great bulk of the people that usually follow leaders, favor the restoration of monarchy. But, should it be known that monarchy cannot be restored, the great majority, both of those who are

now Royalist leaders and those who are their followers, will favor annexation in preference to the present form of government. I am further of the opinion that if the truth could be explained to the people by someone in whom they would have confidence, three-fourths of the intelligent people together with others who would follow them would primarily want annexation.

Let me add that the Hawaiian people are not low and degraded as some anti-annexationists would have us believe. I met but one person on the Islands that could not read and write. They have had compulsory education there for years, and almost every one is versed in reading, writing, arithmetic, geography and history. They are especially well acquainted with the history of their own Islands, and with an outline, at least, of the history of the United States, still, like the peoples of other nations, the few lead and the many follow. Neither are they naturally a lazy people. They do not like work, but one usually dislikes that which one is unaccustomed to. For generations they have lived in comparative ease, the earth producing nearly all the necessities of life. They are, therefore, unaccustomed to daily toil.

Under new conditions, with proper instructions and care on the part of their leaders they will soon, in my opinion, become an industrious people.

Much has been said about leprosy. Twenty years ago it was a common thing to see a leper; today it is uncommon. During all my travels, and I was particularly watchful, I never saw a case. There are lepers on the Leper Island, but they are banished, and cared for by the government. I think, therefore, that leprosy is doomed, and that by another generation it will be as rare as among us.

The question has also been asked me, if I thought the present government could endure should annexation be refused. Unhesitatingly, I say yes, but not without trouble. I believe that there will be revolutions and bloodshed, uprisings and discontent, and property will be unsafe in a very few years if the Islands are not annexed. Through it all the government may have power to endure, but it will necessarily have to pass through these trials before contending fac-

tions will have confidence in it. It may never be very stable, and the interests of the United States, and the commercial importance of the Islands to the United States are such that it is only a matter of time when they will be annexed, if they are not annexed during the present session of congress.

There is one more question, however—that concerning the legality of the revolution. Did the United States illegally interfere, or did they not? To this, I will let others who understand the situation better than I, answer. But in my opinion the overthrow of the monarchy sometime or other was as inevitable as the dawn of a new century. Wherever the Anglo-Saxon blood comes in contact with the blood of inferior peoples, it rules; and in Hawaii was repeated in a mild and peaceful way the evolutionary steps that took place in America. The white man came and he conquered the Indians. He purchased their lands from them, crowding them farther into the wilderness. Time and again they took decisive stands to stem his onward march, and time and again they were beaten farther back, for this march was destiny. So in the Sandwich Islands, from the time John Young assisted Kamehameha in conquering the Islands, the rule of the Hawaiian people was doomed, and every decade since then has brought its end nearer. The revolution that overthrew the queen was more a step in the grand evolution of events than it was a revolution, not perhaps the final step, but an important one. Had it not come in 1893 it might have come in 1894, or later, but come it would.

EDITOR'S TABLE.

WARS AND WAR CLOUDS.

These are the days when there are wars and rumors of wars; days when the whole world seems to be in commotion and suspense that is growing painful. Within the past three years there has been war between Japan and China; between Greece and Turkey; Italy has been humiliated in her war with the Kaffirs in eastern Africa; England has been vexed by uprisings in India, and half threatened coalitions in Europe against her; Austria has been on the verge of revolution, which threatened the very existence of the dual empire, through troubles arising from race jealousies among her heterogeneous people; France has been upon the verge of an uprising against the Jews within the republic; a state of war has existed in the island of Cuba for two years, and has resulted at last in bringing about strained relations between the United States and Spain, and both countries are actively engaged in making preparations for war. While all this has been going on more serious complications have arisen in the far east. There the great nations of Europe have suddenly confronted each other in attitudes, to say the least, extremely threatening. China unquestionably is in the throes of dissolution, and the great nations of Europe, that is to say, Russia, France, Germany, and England, are hovering about the dying empire like vultures about a carcass, each to rend and tear for himself and devour with greedy haste, so much as he may be able to pluck away. These great nations are now armed and equipped for war as nations never before were prepared. Engines of destructive warfare have never before attained so great perfection as now, and armies have

never before been so completely disciplined for war, and navies never before so formidable. The loss of life and treasure in the event of war under these circumstances is something fearful to contemplate, and may well make statesmen, parliaments, and monarchs hesitate to be the first to draw the sword.

And yet war will come, fearful, terrible, nation-destroying war. It may not come from present complications, the fencing of the nations may go on for some time to come, but the nations are surely drifting towards a crisis in their affairs, the end of which will be the dreadful shock of battle, of devastating war, which, when it is over, will doubtless leave the political map of the world very materially changed.

It is with no feeling of pleasure that we contemplate such a prospect. We would rather think of men beating their swords into plow-shares and their spears into pruning hooks and the nations learning war no more than to think of them pursuing an opposite course; but one cannot close his eyes to the trend of events, to the increased rapacity of nations as manifested in their "earth hunger," in commercial jealousies, and the desire for supremacy. Nor can we ignore what God has revealed upon this head. In that great revelation which the Lord gave through the Prophet Joseph Smith concerning the great war of the Rebellion, he also spoke of other wars which should involve other nations, and of other calamities which should bring distress upon mankind. The language is:—

And the Southern States shall call upon other nations, even the nation of Great Britain, as it is called, and they shall call also upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations, * * * and thus with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the fierce and vivid lightning, also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations.

With such a prediction as this standing in a prophecy so much of which has been fulfilled, and so remarkably fulfilled, one cannot afford to ignore the part that still remains to be

fulfilled, nor can he withhold belief that this part, too, will yet become an accomplished fact—war will desolate and destroy the nations as they now exist.

THE HAND OF GOD IN THE AFFAIRS OF NATIONS.

Who does not perceive the hand of God in the affairs of nations, has surely not given his attention to the subject. There must be some meaning in their existence, and in the mighty procession formed by their rise and fall. Each, doubtless, performs some mission; just what, may not always be clear to our imperfect vision, or discernible in the very limited span of time that human eyes have watched the unfolding of God's purposes. But one feels aware of the general truth of it as our astronomers feel aware that there is a movement among what custom has taught us to call the "fixed stars." It is in vain that skeptics to the theory of movement among the said stars point to the fact that so far as may be discerned Pleiades and Orion and Arcturus occupy the same place in our universe as they did when old Job watched and admired them. The answer to the skeptic in that case is that so immense are the orbits in which they move, so great their distances and so brief the time that man has known and watched them, to ascertain if they move or not, that, as yet, movement is imperceptible; but the astronomer's faith in the fact of their movement remains unshaken by the skeptic's unbelief.

So with him who believes that a divine Providence watches over the affairs of nations, guides their destiny and appoints to each its mission. He may not be able always to point out to a mocking skepticism just what divine purpose this or that nation has accomplished, but he remembers that in the mighty purpose that God is working out in the universe, the life of a nation constitutes but a minute step, and is no more and accomplishes no more, perhaps, in its relation to the whole purpose of God than a single touch of an artist's brush in the production of a landscape. As one unskilled in art and unable to see the landscape, yet seeing that one stroke cannot tell just the importance of it, or the rela-

tion it will bear to the whole picture, so one seeing but an infinitely small part of God's great purpose, and that small part as through a glass darkly—small wonder if he can not determine the meaning for the existence of this nation, tell what it has accomplished, as part of the purpose of the Deity, or say why it passes away; but that its existence was brought about by divine ordination; that it accomplished something to bring about God's purposes, before passing away, he has every reason for believing.

* * * *

THE CASE OF SPAIN.

The present position of Spain in her relations to America illustrates the general truth asserted in the foregoing:

It is the chief glory of Spain that under her auspices and patronage the western world was discovered. About that time she ranked among the first powers of Europe, and had a career open to her the like of which had been given to no other nation on earth. By right of discovery and afterwards by right of occupancy Spain had claims upon the greater part of the new world. There is lying before us a map showing the possessions of Spain in the Americas in 1795—a little more than one hundred years ago. According to that map Spain was in possession of nearly all of South America, Central America, Florida, all the West Indies, a narrow strip along the north of the Gulf of Mexico, all of Mexico, and all that part of the United States lying west of the Mississippi, and as far north as the Canada boundary line. An empire which in extent and resources was beyond the wildest dreams of ancient conquerors; and to a Christian power disposed to reign in righteousness and deal justly, such a chance to bless mankind and win honest glory as never before was accorded to any earthly kingdom.

Yet how miserably has Spain failed! Out of all that mighty domain which one little century ago she ruled as sole mistress, she retains her hold, and that precariously, upon but one little war-swept island, Cuba! Piece by piece her American possessions have been wrenched away from her.

Her own children have resented her authority; and driven its representatatives from the land they ruled in her name. Is it not marvelous? So amply rewarded for becoming the patron of God's appointed servant to discover the new world, now so completely stripped of all that was given her—for what? Read it in the following page from Draper. The priests of Spain denied to the people they found in America Adamic descent, and now Draper—

The lust for gold was only too ready to find its justification in the obvious conclusion; and the Spaniards, with appalling atrocity, proceeded to act toward these unfortunates as though they did not belong to the human race. Already their lands and goods had been taken from them by apostolic authority. Their persons were next seized, under the text that the heathen are given as an inheritance, and the uttermost parts of the earth for a possession. It was one unspeakable outrage, one unutterable ruin, without discrimination of age or sex. Those who died not under the lash in a tropical sun died in the darkness of the mine. From sequestered sand-banks, where the red flamingo fishes in the grey of the morning; from fever-stricken mangrove thickets, and the gloom of impenetrable forests; from hiding-places in the clefts of rocks, and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly off cut. The Bishop of Chiapa affirms that more than fifteen millions were exterminated in his time! From Mexico and Peru a civilization that might have instructed Europe was crushed out. Is it for nothing that Spain has been made a hideous skeleton among living nations, a warning spectacle to the world? Had not her punishment overtaken her, men would have surely said, "There is no retribution, there is no God!" It has been her evil destiny to ruin two civilizations, Oriental and Occidental, and to be ruined thereby herself. With circumstances of dreadful barbarity she expelled the Moors, who had become children of her soil by as long a residence as the Normans have had in England from William the Conqueror to our time. In America she destroyed races more civilized than herself. Expulsion and emigration have deprived her of her best blood, her great cities have sunk into insignificance, and towns that once had more than a million of inhabitants can now only show a few scanty thousands.

Fight on, Gomez and other Cuban patriots, wrench from Spain the last province she holds in the western hemisphere, for she by her cruelty and injustice has forfeited her right to every foot of land in the new world. Fight on—offended Justice overlooks the field and your sharp swords are but her instruments. If for some unknown purpose or lack of worthiness

in you, victory shall not perch immediately upon your banners, it is our faith that other hands will finish your work, and at the last Spain shall own no stock or stone in all the new world which she has filled with remembrances of her unworthiness to rule. And Spain, like many another nation before her, shall stand a witness to the great truth that God rules among the nations and punishes them for their injustice.

AMERICA'S POLICY OF ANNEXATION.

A propos the article of Professor Benj. Cluff, Jr., president of the Brigham Young College, Provo, in this number of the ERA, on the subject of the annexation of the Hawaiian Islands, and the discussion on that subject still going on in the American congress and throughout the country, there is, in a late number of the *Forum*, an able argument against annexation, from the pen of Rt. Hon. James Bryce, author of "*The American Commonwealth*," under the caption, "The Policy of Annexation for America." The article is worthy of consideration on account of the high standing of Mr. Bryce, both as an author and a statesman. The gentleman urges a number of reasons why our "policy of annexation" should be a policy of no annexation whatever. He considers the question both as to the probability of our annexing Hawaii, and the possibility of annexing Cuba. He calls our attention to the advantage we now possess in our continuous land territory (with the exception of Alaska); the impossibility of successful invasion of our country, owing to that fact, coupled with our enormous size and internal measures of defense; the weakness that would come from the possession of insular territories, subject as they would be to being cut off by a strong naval enemy; the necessity in which we would be involved of maintaining an extensive and expensive navy if a policy of annexation be resolved upon. He also alleges that the Hawaiian Islands are not worth incurring the dangers and expense of what he calls this new policy of annexation; and urges that the islands in question are not suitable for occupancy by the Anglo-American race. Then, considering

the population of Hawaii and Cuba together, with reference to their fitness for statehood, he concludes that while Cuba has numbers sufficient to make a respectable state, the Hawaiian islands have not; *neither are inhabited, he contends, by races capable of self government, and hence rules out the feasibility of statehood; concludes that a territorial government involves the same disabilities as statehood; and that we lack a colonial department in our government, and also a corps of men trained in colonial matters. Answering the argument sometimes urged in the support of the policy of annexation that the United States has a mission to spread democratic principles, he eloquently concludes both his argument and his article with these words:

The United States has already a great and splendid mission in building up between the oceans a free, happy, and prosperous nation of two hundred millions of people. And one of the noblest parts of her mission in the world has been to show to the older peoples and states an example of abstention from the quarrels and wars and conquests that make up so large and so lamentable a part of the annals of Europe. Her remote position and her immense power have, as I have said, delivered her from that burden of military and naval armaments which press with crushing weight upon the peoples of Europe. It would be, for her, a descent from what may be called the pedestal of wise and pacific detachment, on which she now stands, were she to yield to that earth-hunger which has been raging among the European states, and to imitate the aggressive methods which some of them have pursued. The policy of creating great armaments and of annexing territories beyond the sea would be, if a stranger may venture to say so, an un-American policy, and a complete departure from the maxims—approved by long experience—of the illustrious founders of the republic.

* * * *

It must be admitted that much of his argument is forceful; but when Mr. Bryce urges that the proposed annexation of the Hawaiian islands is an un-American policy he is met

*His table of statistics of the population of the Hawaiian group ought to be of great interest to many people in Utah who have lived on the islands:—

POPULATION.	NUMBER.	POPULATION.	NUMBER
Hawaiian (pure and mixed)	39,504	American	3,080
Japanese	25,407	British	2,250
Chinese	21,616	Germans	1,432
Portuguese	15,291		

That is to say, out of a total population of (in round numbers) 109,000, only 6,700—or about one-sixteenth—belong to the three educated European stocks which are capable of working self-governing democratic institutions.

squarily by the fact that our government did annex Louisiana, Texas, a great part of Mexico, and Alaska. And while it is true that Louisiana, Texas, and the part of Mexico we obtained were contiguous territory, Alaska was not, and is even further removed and less accessible than Hawaii. As to difficulties that may arise in the event of annexation, many of them—with all due respect to the acumen of Mr. Bryce on such questions—will be found imaginary rather than real. The changes that are taking place on both the American and Asiatic Pacific coast—the rapid rise of Japan to the dignity of one of the first powers of the earth, the appearance of Russia on her Pacific coast, with railroad connection with St. Petersburg, the constantly increasing importance of Pacific commerce, the prospective establishment of Pacific cables, most assuredly *via* Hawaii, together with our present defenseless eastern coast—already cry aloud for an increase of our navy; and we shall find Hawaii, in the rapidly changing conditions of the Pacific, a source of strength rather than weakness, a help to the influence of our nation in the Pacific rather than a hindrance; and we have confidence to believe that once under the influence of American institutions the mixed population of those islands would soon learn the necessary lessons of self-government.

* * * *

It will certainly be of interest to our readers at this point to read the views of the Prophet Joseph Smith on America's policy of annexation; and we commend to their attention the broad and liberal spirit breathed by the utterances of the Prophet—a spirit which invites all men to become brothers in very deed. We quote from his "*Views on the Powers and Policy of the Government of the United States:*"

As to the contiguous territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this government honorably; and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freemen is stretched out in the character of a navy for the protection of rights, commerce, and honor, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.*

**Mill. Star*, Vol. XXII: p. 762.

BOOK REVIEW.

THE THEOLOGY OF AN EVOLUTIONIST.

A few years before the death of the late Henry Ward Beecher the writer had the pleasure of listening to his lecture on the subject of "Evolution and Christianity." In the course of that lecture the pastor of Plymouth Church expressed his determination to devote the remainder of his life to the task of harmonizing what he regarded as the truths of Christianity and the truths of evolution. Two or three years after this he died, and Dr. Lyman Abbott succeeded him as the pastor of Plymouth Church. Whether or not Dr. Abbott considered himself as having fallen heir to Mr. Beecher's task of harmonizing Christianity and evolution or not, we cannot say, but certain it is that Dr. Abbott is devoting much time to such an effort. We are in receipt from his publishers, Messrs. Houghton, Mifflin & Company, his latest production on that subject, *THE THEOLOGY OF AN EVOLUTIONIST*. It has been preceded by two other essays on the same subject under the titles, *THE EVOLUTION OF CHRISTIANITY*, and *CHRISTIANITY AND SOCIAL PROBLEMS*; and in the preface of the book before us the author announces his intention to follow it with a fourth and that possibly by a fifth.

The present volume is written in that brilliant literary style for which Dr. Abbott is noted, and that the sentiments expressed are lofty in their character, and the whole work on a high level of excellence will be readily granted; but how far the doctor succeeds in making it appear that the theology of the evolutionist and the religion of the Christian are or may be one and the same is a matter about which there will be a great difference of opinion. The doctor might possibly deny that this is his purpose, for the purpose of his book as declared by himself is not to "show that the scientist is right, but to show that *if he is right*, he may still hold to spiritual faith in God, Bible, Christ, Sacrifice. This volume is addressed not to disbelievers in evolution to prove that they are mistaken, but to believers in evolution to show them that their belief is not inconsistent with the Christian faith; it is inconsistent with much in the *old theology*, but not with anything in the *old faith*."

But this definition involves the task of harmonizing the Christian religion, "the old faith," with the philosophy of evolution; and in that, in our judgment, Dr. Abbott fails, as all must fail so long as the "old faith" as well as the "old theology" teaches that the Christian religion is based upon the two great facts, the Fall of man in the transgression of Adam, and the Redemption of man through the atonement of Jesus Christ. Whatever else may be obscure in the revelations of God, those two facts are clear and stand out in bold relief on the pages of revelation, and the only way evolution, as commonly explained, can be harmonized with those two facts is, if the paradox may be pardoned, by getting rid of them, and that, by the way, is the manner in which both Dr. Abbott and his predecessor Mr. Beecher and all philosophers of their school, go about the work of harmonization. A new

Christ must be and is conjured up to fit the theory of evolution, and he may be a very excellent mental creation, a very high ideal, and the eloquence of gifted men may surround him with a spiritual and moral atmosphere, both refining and beautiful, but try how they may, he is not and cannot become Jesus of Nazareth, "the Lamb of God who taketh away the sins of the world." And however fine spun the THEOLOGY OF AN EVOLUTIONIST may be as a piece of word painting, no ingenuity can continue to make it out to be the old Christian faith.

LETTERS TO THE FARM BOY.

"UNCLE HENRY'S LETTERS TO THE FARM BOY," by Henry Wallace, editor of *Wallace's Farmer*, Des Moines, Iowa, and published by Wallace Publishing Company of that place, is one of the few books issued from the groaning press of today that the ERA without reserve can recommend to its readers. It is a small book of 218 pages, but into it Mr. Wallace has crowded more things that a farm boy should read than appears in many more pretentious volumes. He deals with *the Farm Boy and his Father*, *the Farm Boy and his Mother*, *the Farm Boy and his Temper*, *the Farm Boy and his Chum*,—*His Reading*,—*His Future Business*,—*His Fun*,—*His Education*,—*His Start in Life*, *His Habits*—and so on through all the things concerning which something should be said to the farm boy. If our farmer fathers feel that there is advice they would like to impart to their sons, but are conscious that they lack the ability to say that which would be suitable, or doubt if they could hold the attention of their sons owing to a lack of an interesting manner of telling a thing, we commend to them the letters of "Uncle Henry," and feel confident that they will find there, not only what they want to say, but find it told in English that the boys can both understand and that will please them. It is written in pure, simple English; and drives straight to the point that the writer is trying to make, and, what is best of all, he makes it. We have seen nothing of its class since the publication of the Timothy Titcomb Letters, by John G. Holland, that is equal to this book either in charm of diction, clearness of style, or that is calculated to have such a direct influence for good on that large class of America's population now made up of farm boys, but who, as Mr. Wallace points out, in twenty years from now will mainly control the business of the state and the nation, as it is now controlled by the farm boys of twenty years ago. While the little book deals in the main with things practical, and that concern the affairs of this life, it is easy to discern that the advice given springs from deep religious convictions on the part of the writer; if nothing else indicated it then it would be found in this beautiful passage with which the book closes: "I desire, above all things else, that you be a good man. The good man is of the seed royal of the universe, the golden harvest, the ripened fruitage of creation. For him the deep foundations of the world were laid. For him the ages have been preparing. For his redemption 'The Word was made flesh and dwelt among us,' and the cross erected upon Calvary. For his perfection is all the work, the toil, the pain and suffering among men, and when chastened by experience, and ripened by the wisdom which years only can give, he enters the house prepared for him, and for which he has been prepared, its doors will spring open of their own accord, and he will be welcomed by all that is good, beautiful and true in the universe of God."

OUR WORK.

THE SUMMER ADJOURNMENT.

One of the difficulties that confront the officers of the Young Men's Associations is the matter of keeping up the interest in the work of Mutual Improvement during the long summer vacation forced upon the societies by reason of our inability to continue our weekly meetings in our agricultural communities. It is, perhaps, the most unfortunate thing connected with our work, this long summer vacation. The interest that has been awakened during the winter months is well nigh dissipated by the long summer vacation; so that each fall we are confronted with the task of well nigh creating again the associations, and always have to go over the work of awakening again the interest in the societies and their work; and a month or two of the precious first months of the season are sometimes employed in getting ready to start. All this is a serious drawback to our work, and as much of the difficulty should be removed as it is possible to remove. The only thing, however, that occurs to us to suggest in relation to the matter is that an effort be made on the part of the local officers throughout the church to get the bishops to consent to their holding monthly conjoint sessions with the Young Ladies' Associations on Sunday. We are of the opinion that at the regular meeting of the saints one Sabbath in each month, after the opening services and the administration of the sacrament had taken place under the supervision of the bishop, the meeting could be turned over to the Improvement Association officers to be occupied by their exercises. This would not obviate the whole difficulty here pointed out, but it would materially reduce it, and ought to be adopted wherever arrangements can be made for doing it.

We do not think the officers of Improvement Associations in this matter would be asking too much of the local authorities when the importance of the work is taken into account, and the good that is likely to be accomplished is considered, but if it should transpire that there would be objection to using that time, it would still be possible to secure Sunday evening, perhaps, for the purpose of holding such conjoint meetings, and if so we think our young men ought to have sufficient interest in the great work to overcome all difficulties and hold these monthly conjoint meetings on the Sunday evenings, if no other time can be secured. They will materially assist,

we are sure, in keeping alive an interest in the work of Mutual Improvement, and make starting in the fall so much easier. And if this were all that could be hoped from them, it would be worth while, nevertheless, to make the effort to hold them. But there will be a value in the meetings themselves that will make them profitable to both the young men and the young women.

These monthly conjoint meetings, too, could be used to advantage on the part of the Young Men's Associations in completing the part of the last season's Manual work that is unfinished. We do not mean by this that the young men should crowd upon our sisters their Manual work in these conjoint meetings, but so far as the part taken by the young men in these meetings is concerned, we know of nothing they could do to better advantage than complete whatever lessons remain to complete last season's work in the Manual. In this way the proposed summer monthly conjoint meetings could be made to serve a double purpose to those associations that did not get through with last season's Manual. They would very greatly assist in keeping up a general interest in Mutual Improvement, and also afford an opportunity to clear up last season's work in the Manual.

For these several reasons we commend this matter of monthly conjoint meetings to the consideration of the Stake Superintendents and ward presidents, and hope that they will take such steps as may be necessary to arrange for the conjoint sessions here suggested.

There is one thing connected with our work of Mutual Improvement that ought never to be lost sight of, namely, that our improvement work is not only intellectual in its character, but moral and spiritual as well; and whatever interruption may necessarily come to our intellectual work, none need ever come to this latter department of our work. Indeed there must be no interruption to it; members of the associations must feel as much under obligations to observe the moral law of the gospel during the summer vacation as during the more active period of association work. However hurried by secular employments, there is and must be time for prayer; for seasons of communion with God. The name of Deity must be honored, the Sabbath day kept holy, the word of wisdom observed, and a spirit of uniform kindness and consideration for others cultivated. All this can go on during the summer months as well as in the winter season; and who shall say that, after all, this is not the most important part of Mutual Improvement work? Let it not be neglected, then, nor the importance of it be lost sight of; for if effort at improvement along these lines shall be earnestly continued, our enforced summer vacation can affect only the least important part of our work, namely, the intellectual department.

AN IMPROVEMENT ASSOCIATION READING ROOM.

From Brigham City we receive the following communication accompanied by a neat photograph of the reading room referred to, but as the *ERA* is not an illustrated magazine we cannot reproduce it:

BRIGHAM CITY, UTAH, March 15, 1898.

Editor IMPROVEMENT ERA:

Dear Bro:—The Young Men's and Young Ladies' Mutual Improvement Associations of this city have built a library and reading room, a picture of which is enclosed.

Early in the season the stake and city officers of both associations began to discuss a plan whereby the many small ward libraries might be gathered into one. As no suitable building could be procured, it was decided to erect one on the public square on Main street, a piece of ground being granted us by the city council. Accordingly committees were appointed and all went to work with a will.

Not a cent was paid for labor. The cash outlay, \$400, was raised by subscription and entertainments. When the building was finished, it was also paid for. Total cost, about \$725.00.

The building was dedicated on Feb. 14th, President Lorenzo Snow offering the prayer. Nearly five hundred volumes have been collected, many of which are already in circulation. The room is open all day until 9:30 p. m. The tables are supplied with the principal state papers, IMPROVEMENT ERA, *Juvenile Instructor*, leading magazines, etc.

Though there were some objections at first, now everybody says that it is "a thing of beauty" and a credit to the city. We report this as a part of "Our Work" during the season just closing. Respectfully,

NEPHI ANDERSON, Cor. Secy.

OF INTEREST TO MISSIONARIES.

Quite a number of ERAS which have been sent to elders in the Northern and Southern States missions are being returned by postmasters because not called for. We presume this is on account of changes in addresses of the elders, of which we have not been notified. In order that the magazine may reach all the elders safely and the useless expense of return postage be saved this office, it is very necessary that we be *promptly* notified of every change in address.

M. I. A. ANNUAL CONFERENCE.

At the general conference of the Mutual Improvement Associations to be held on Sunday, Monday, and Tuesday, May 29th, 30th, and 31st, many topics of great importance to the associations will be discussed. The meetings on Sunday will be held conjointly with the Young Ladies' Associations in the Tabernacle, and will be of a general character. Those on the two following days will be strictly business meetings of the officers and members of associations, where statements and reports of the work during the past season will be presented, and plans for the future devised, discussed, and decided upon.

In the past the attendance of officers at these conferences has not been all that could be desired, many stakes being entirely without representation, although at the last conference there was a better representation than for many years past. This year we hope to have representatives from every stake, and would be pleased to have some one from every ward. With this object in view we request the Stake Superintendents to begin now and continue to urge upon their officers the necessity for making an effort to attend these conferences. We find that those officers who are present at these gatherings, and get the spirit as well as the letter of the instruction given there, return to their homes full of enthusiasm and energy, and carrying the influence of the conference with them, diffuse it throughout their stakes and wards, and accomplish a greater and grander work than is possible in those districts which have no one to bring to them that influence and spirit.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

February 18th: A movement is reported on foot to collect a fund from the school children of the United States for the erection, in Paris, France, of a monument to General Lafayette. * * * A mob in Paris, France, attempt to lynch Emile Zola, as he leaves the courtroom today and are only prevented by the intervention of the police.

19th: A request was received today at the state department from the Spanish authorities in Cuba, transmitted by Consul-General Lee, that the Spanish officials be permitted to join with our people in making an investigation into the causes of the disaster to the "Maine." After consideration by the President and the officials of the navy department the request was declined.

20th: The Spanish Cruiser "Vizcaya" anchored off Staten Island today, on a visit, it is stated by her commander Captain Eulate, of courtesy and friendship. * * * The funeral services over the remains of Miss Frances Willard took place in New York today; the final interment will be in Chicago.

21st: The board of inquiry into the "Maine" disaster met on the light-house tender "Mangrove" at 10 o'clock this morning and began the investigation into the cause of the explosion. Captain Sigsbee was the only witness examined. The decision of the board is absolute that, on account of the delicate situation, no news will be given out before the final report is made to the government.

22nd: A contract was let today with a wrecking company for the recovery of the "Maine." The terms provided for the payment of \$871.00 per day for regular plant and \$500.00 per day additional if extra plant is used. A bonus of \$100,000 is also offered to the wrecking company if they succeed in raising the "Maine" and towing her to New York.

23rd: The jury in the Emile Zola case today, after being out for only thirty minutes, returned a verdict of guilty as charged in all the counts of the indictment, and declared there were no extenuating circumstances. Zola was sentenced to one year's imprisonment and to pay a fine of 3000 francs. On hearing the verdict, M. Zola said, "They are cannibals."

24th: While no official information is given out concerning the cause of the "Maine" explosion, there is a growing sentiment that it was not accidental and did not occur within the vessel.

26th: A Chicago *Times-Herald* Washington special says: Consul-General Lee has made formal report to the president that it is his opinion that the "Maine" was deliberately destroyed. * * * An attempt was made to assassinate King George of Greece today while he was out riding. Nine shots were fired but without effect.

28th: In the supreme court of the United States, a decision was handed down, affirming the decision of the supreme court of Utah that the

Utah eight hour law was constitutional. * * * James T. Little, son of the late Feramor Little, died this morning at 2:30 o'clock.

March 1st: The United States Court of inquiry into the loss of the battleship "Maine" continues its work in Key West, Florida, having removed to that place yesterday. All witnesses are sworn not to reveal any part of the proceedings of the court.

2nd: Today is President Woodruff's ninety-first birthday. He is enjoying remarkably good health and vigor of mind. * * * The board of inquiry into the "Maine" disaster has concluded its work at Key West and is awaiting orders for its return to Havana.

4th: Spain purchased today, in England, two cruisers which were being constructed for Brazil.

5th: The Spanish government has intimated to United States Minister Woodford that it desires the recall from Havana of Consul-General Lee, also that the American warships, which have been detailed to convey supplies to Cuba for the relief of the sufferers there, should be replaced by merchant vessels. The United States government replied, refusing to recall Gen. Lee or to countermand the order for the dispatch of the war vessels with supplies.

6th: The Pekin correspondent of the London Times says: Russia has demanded from China the surrender of all sovereignty over Port Arthur and Ta-Lien-Wah for the same period and on the same conditions as Germany at Kaio-Chau. Russia also demands the right to construct a railway from Petula on the line of the Trans-Manchurian railway, to Port Arthur, and in the event of non-compliance with her demands she threatens to move her troops into Manchuria.

7th: The house of representatives today passed a bill providing for two additional regiments of artillery. The navy department today ordered the cruiser "Montgomery" to proceed to Havana to relieve the dispatch boat "Fern." The "Fern" will carry the provisions to the Cuban sufferers in Matanzas and Sagua La Grande. * * * Spain withdraws her request for the recall of Consul-General Lee from Havana.

8th: The house of representatives today unanimously passed a bill placing in President McKinley's hands \$50,000,000, to be expended at his discretion for national defense. Members from the North, South, East, and West of all parties joined in the vote, which stood, ayes 311, nays none. * * * Captain Brownson of the naval bureau left Washington today for Europe, whither he has been sent by the navy department with a view to obtaining information as to the possibility of purchasing warships for the United States. * * * Great activity prevails in the war and navy departments at Washington. Every preparation is being made for a possible conflict with Spain.

9th: The senate today passed the urgent deficiency bill, which carries an appropriation of \$50,000,000 for national defense, by unanimous vote and without debate. At 3:40 o'clock it was signed by the President and became law. * * *

The United States cruiser "Montgomery" arrived at Havana today. She was moored in the principal harbor near the wreck of the "Maine," and in the center of a circle of Spanish ships.

* * * The British government has presented its estimates to parliament for the amount needed for the navy. The estimates provide for the building of three new battleships, four armored cruisers, and four sloops of war, and for adding to the personnel of the navy 6,340 men. The total appropriation asked for is \$118,890,000. This amount added to the army appropriations for the year make a total of over \$240,000,000 to be expended on British defenses this year, and this is exclusive of the amounts to be spent on the Indian army and the armies of self-governing colonies.

10th: A special to the Chicago Journal from Washington says: "The United States government has taken possession of the American line of steamers, consisting of the 'St. Louis,' 'St. Paul,' 'Paris' and 'New York.'

A Federal naval officer will be put in charge practically of each vessel as it arrives and sails from these shores. Commander Brownson is virtually in command of the 'St. Paul,' which sailed yesterday."

11th: General William Stark Rosencrans died today at his home near Redondo, California. * * * Senor Luis Polo y Bernabe, the Spanish minister to the United States, arrived in Washington today.

12th: The three batteries of artillery at Fort Riley, Kansas, have received orders to proceed to the South, one to Fort Monroe, one to Savannah, Ga., and one to New Orleans. * * * Senor Luis Polo y Bernabe, the new Spanish minister, was formally presented to President McKinley today. The speeches made by the minister and the President were of a very friendly character.

13th: It is stated "on the best authority" by the Madrid correspondent of the London, England, "Morning Post," that United States Minister Woodford originally intimated that the United States expected that Spain would reestablish peace in Cuba before March 1st of this year. Recently in response to Spanish representations the United States extended the time to May 1st. * * * President Benjamin Cluff, Jr., of the Brigham Young Academy, who arrived in San Francisco, Cal., today from Hawaii, states that about one-half of the intelligent natives favor annexation.

14th: The navy department today purchased in London, England, two fine cruisers built for the Brazilian government at Elswick, England. One of them, the "Amazonas," is complete in every respect and has her coal and ammunition on board. The other the "Admiral Abrenall" is launched, but it will take some time to make her ready for sea. * *

* Elias Morris, bishop of the 15th Ward, Salt Lake City, and president of the Utah Sugar company, met with a serious accident late this evening. He had been attending a meeting in the office of the Co-op. Furniture company, and when leaving the store, the room being dark, he fell down an unprotected elevator shaft, a distance of about ten feet, into the basement, causing a serious concussion of the brain and other injuries.

15th: Troops of cavalry are being hurried to the Atlantic Coast. *

* * A press dispatch from Key West says: "A shattered section of a submarine cable, containing seven conductors for setting off mines, is in the possession of the board of inquiry. The cable led to a mine under the 'Maine.' The discovery was made by divers at the 'Maine' wreck. This proves, if true, that the mine which blew up the 'Maine' was connected with a switchboard ashore which was in charge of a trusted and responsible agent." * * * The United States court of inquiry sailed today from Havana, for Key West. The cabinet expects that its report will be made this week.

16th: Spain has made representations to the government of the United States to the effect that the assembling of a large body of war vessels at Key West at this time will injuriously affect the carrying out of the plan of autonomy for Cuba, and seriously interfere with the pacification of the island, also that a war by the United States against Spain, under present circumstances, would be unjustifiable before the world, and a crime against humanity and civilization.

17th: Elias Morris, bishop of the 15th ward, of Salt Lake City, died at 10:30 a. m. today, from the injuries received in the accident which befell him on the 14th inst. Bishop Morris is known and loved in all parts of the State of Utah and surrounding states. * * *

Senator Proctor, of Vermont, reports verbally, in the senate, his recent trip to Cuba. Though void of all sensationalism, his statement corroborates, in every particular, previous reports of the dreadful conditions prevailing there. *

* * A special dispatch to the Boston Globe from Key West, states that a special report from the board of inquiry has been sent to President McKinley.

PREACHING AND PUBLIC SPEAKING

Extracts from a book by N. L. Nelson, Professor of English and Elocution
in the B. Y. Academy, shortly to be issued from the office of the
Deseret News Publishing Co., Salt Lake City, Utah.

INTRODUCTORY.—In the opening of this discussion, dear reader, I do not feel sufficient self confidence to proceed without first halting to make your personal acquaintance, to feel the warmth of your sympathy, and to hear you wish God's blessings on this humble endeavor. How would the young Elder—your own son or brother—feel; with what heart and courage would he enter upon a foreign mission, so new and strange to him, if sent from home with no loving farewell: if instead of the encouraging words ringing in his ears, and and the group of warm, sympathetic faces locked in the album of his heart, he must look back for two or three years upon a leave-taking of the coolest business formality? And yet a foreign mission is now so common that it need excite neither novelty nor dread; but here I stand before a mental mission unopened hitherto, so far as I am aware, among the Latter-day Saints; how much greater my need of your sympathy and prayer.

Preaching is what we all do, and have done almost from the beginning. Both sexes and all ages participate in public speaking, in some one or more of the numerous meetings of the Church organization. Elders, venerable with age and good works whose lives are half within the veil; babes in the Primary associations whom the angels still hold by the hand—alike stand up and give vent to the spirit.

Who are you, then, that presume to discuss this subject? Who am I, indeed, if God does not bless my thoughts! But surely what concerns Latter-day Saints so generally, it must be profitable to reflect upon. If preaching, or public speaking, be so prominent a part of our mental and spiritual food, can this food be *improved*—in seasonableness, in flavor, in nutritiveness—by thinking about how to get it ready and how to serve it? I shall proceed in this work, guided at every step by the conviction that it can be: that preaching, like praying, like teaching, like farming, in short, like any activity of mind or heart or muscle, is clearly capable of improvement, even as these occupations are capable of improvement—by studying carefully the **why** and the **how**—*From Chapter two: "Ought Preaching to be Made a Study Among Latter-day Saints."* * * *

THE NEED OF ORDERLY THOUGHT.—No farmer expects to irrigate with an unopened spring, nor is there anything in nature that can so counterfeit water as to cause him to wait, shovel in hand, the approach of a dried-up stream. It is quite different in speech; here we frequently have a stream without having water—a stream of empty words. And the man who could not be imposed upon in the first instance, sits in the second through a whole hour mentally trying to direct an empty channel upon the gardens of his mind, and heart. But he goes home still thirsty. He cannot understand it. There was fluency enough. A great many good things—trite good things—were said upon as many good subjects, but somehow they didn't reach the spot. What was lacking? Thought.

Thought we must have, first of all; logical, consistent, progressive thought; thought that builds part by part, roofs in what has been built, then garnishes the whole structure, so that we may actually feel the warmth and comfort of a finished thing. But thoughts scattering and fragmentary or piled up haphazard,—what are they at best but brick? Perfect perhaps, *as* brick, and always suggestive of a house; but are we warmed and cheered by the sight of piled-up building material? On the contrary, is it not the very suggestion of what logical structures might be made of these word brick, while we stand shivering by, that is so exasperating?

THE LECTURER AND THE PREACHER.—This brings forward the question as to whether the qualifications that make the lecturer suffice to make the preacher. Certainly, as compared with the peace-meal speaker, the preacher who lectures is to be preferred every time; he actually moves his listeners forward in some direction, while the other merely keeps them beating time. But after all is said, the lecture-sermon is a very cold fire; we see the flames truly, but must stop to reason about it before we become conscious of any warmth.

The true sermon transcends the lecture as the day does the dawn. * * * Thus it happens occasionally that a sermon which might be considered meritorious as a lecture fails to satisfy the spiritual hunger of the Latter-day Saints on the Sabbath-day. And it takes but one or two such disappointments to arouse prejudice. No doubt in the case of many readers, my severe criticisms against aimless sermons have

been met by the remark: "Well, I'd rather have such a talk, than listen to the highflutin preaching of so and so."

They are about right. The sermon that is cut and dried is tasteless spiritual food for Latter-day Saints, who are accustomed to have their fruit directly from the orchard, and full of the juice and flavor of freshness. Nor should we lose sight of this important fact: the true source of a sermon is a perpetual Garden of Eden, whence fruit in its season is always ready to pick. But are our minds such gardens? If so, there is no need to cut and dry; if not, the remedy is still not to cut and dry, but to dig about and prune and cultivate. —*From Chapter Seven: Qualifications of the Preacher.*

THE NEED OF HUMILITY.—Vanity, self-sufficiency, or want of humility is supposed to be the peculiar weakness of Elders that "take thought" as to what they will say. But this is surely a mistake. Frequently those who are emptiest and least logical are most vain. * * * In the last chapter I maintained that, though a sermon should have all the merits of a lecture,—that is, clearness, orderly arrangement, logical sequence—it should have in addition the warmth of the Spirit of God. But this latter element is impossible without humility in the speaker.

We have then four cases to consider: 1. The rambling talker who is not humble. He is, of all preachers, the most insufferable; 2. The rambling speaker who *is* humble. He does not edify much, but we say of him, "He has a fine spirit;" 3. The logical speaker who is not humble. He instructs, that is, conveys information, but does not warm us spiritually; 4. The logical speaker who *is* humble. This is the ideal preacher—a man whose mind is richly stored, and who is pliable enough to let the spirit choose what is meat in due season. * * * *

A WELL STORED MIND AND MEEKNESS.—Here then are the two conditions on which the Lord promises to put into the heart of a speaker, the thoughts he shall give utterance to. First, he must "treasurer up in his mind continually the word of life;" Second, he must stand before the congregation "in solemnity of heart, and in the spirit of meekness." Without the first condition, the spirit finds nothing to draw thoughts from; and without the second, the Spirit cannot enter, no matter how well filled the mind may be. * * * * Sidney Rigdon and Oliver Cowdery are striking cases in point. As long as these men were filled with a spirit of

meekness they spoke as with the tongues of angels. When they fell, there was still the material for sermons in their minds; but the divine Spirit was no longer there to draw thoughts from them.—*From Chapter Two: A Well-Stored Mind and Meekness the true Qualifications.* * * *

MENTAL LAZINESS.—Thinking is a difficult process to set going under any circumstances. Talk about laziness! For every physical drone in our communities there are one hundred mental sluggards. And the reason is not for to seek. The man that feels like shirking physical labor is driven by sheer force of shame and ridicule, to work the lazy microbes out of his muscles. But what of the mental shirks? There are no such weapons wielded over them. But, then, who would wield them? A smutty face need fear no ridicule, if it goes only into a coal mine. Those who have ability to castigate mental sloth are so few, comparatively, as to be neither heard nor heeded; besides their time is too profitably taken with themselves. And so it happens that the slothful in mind are received with open arms by the society that frowns upon the slothful in body. *Received by society, did I say? Bless their darling insipidities! They are society, if my drawing-room recollections serve me truly.* * * * Perhaps not half a dozen readers of this book will say: "These parallels have been drawn especially for my benefit"—so good an opinion does the average man have of himself. And yet, my self-complacent brother, you are the very man I have in my eye.—*From Chapter Twenty-one: How to Set the Wheels of Thought Moving.* * * *

VANITY THY NAME IS PREACHER.—Let me ask the young Elder who has just finished the rambling discourse which touched everything in general and nothing in particular: How would you regard yourself if on the road to the field Monday morning, you should discover you really had no purpose for going, and then should awaken to the fact that you had no tools with you, and had forgotten to change your Sunday clothes? You cannot conceive such a lapse of attention. Still, if it should happen, you would be alone with your chagrin, and could sneak back and prepare for the day's work without letting your neighbors know.

But here you have been a whole hour exhibiting just such a condition of mind, and you are not alone this time; hundreds of eyes are upon you pitying your vacuity. And yet, there you sit on the stand, apparently pleased that you have

“held them an hour.” Vanity, thy name is preacher! * *
* * My dear young fellow preachers, for whose inexperienced minds I am especially writing: Why, you are ready to ask, do I seek to draw my comparisons so scathing? Because I desire to make this reckless talking into the air seem odious; because I am afraid we shall form the fatal habit of mistaking sound for sense and thus become too easily satisfied with ourselves; because I desire that we form a high conception of what it means to preach, and then strive to realize that conception in our own preaching.—*From Chapter Thirty-two: Effect of Unity and Want of Unity in the Sermon.*

WHOLESALE THE GOSPEL.—At a certain conference in the Southern states, I listened an hour and a half to a typical general, or wholesale sermon. The Elder took for his subject, the Kingdom of God. A kingdom must have a king. He explained therefore our idea of the King. There must be officers. He gave the list. There must be laws. He dwelt upon faith, repentance, baptism, and the laying on of hands. There must be privileges and blessings. He illustrated how the signs followed the believer. These signs had ceased. He gave a history of the apostacy. An angel was to come again. He gave an account of the restoration; and closed with a sermon on the authenticity of the Book of Mormon!

His fellow Elders gasped at the longevity of his memory. They wondered whether he would leave them a single patch of Orson Pratt's works. He didn't. He put his foot into every subject within the covers of this most excellent treatise. True, he took huge strides, disdaining to touch any but high points. Like some airy giant, his mind stepped quite over the valley, where lived the hearts of the people, and touched again on the opposite mountain top. * * *

If five thousands years' study of psychology has made anything clear, it is the utter futility of attempting to plant islands in the human mind. Growth can occur only by accretion. The new can remain in the mind only as it is attached to and absorbed by the old. In the missionary field, so small is the basis of the old, so few the associations to which the new can be attached, that the Elder who takes a hop, skip, and jump through the scheme of salvation, need not fear—nor hope either for that matter—that the impressions he makes will last over night. * * * *

A SPECIFIC SUBJECT.—When conference assembled next morning President Morgan rose to speak. As if to rebuke this cataloguing style of preaching, the Spirit led him to choose a very small subdivision of the subject of repentance. This he spoke of in terms with which the people were familiar, drawing his illustrations from their daily lives. Every eye was upon him, every ear was alert, and every heart was stirred as by something divine. His manner was gentle, his words direct and unaffected. I shall not soon forget the effect produced upon me by this unostentatious discourse, nor the impression left upon this simple-minded people. To this day they remember Elder Morgan as a ‘pow’ful fine preacher.”

I was then able only in a vague way to understand why this sermon was so much more effective than the other. It did not convey a hundredth part the number of Gospel truths that the first conveyed; yet as a means of converting minds and hearts, it did a hundred times the work of the first. So manifest was this difference in general effect, that it set me to thinking and observing; and I now know why one was futile and the other fertile in reclaiming souls.—*From Chapter Thirty-four: Effect in the Missionary Field of Sweeping Generalizations.*

MISAPPREHENSIONS AS TO EXPRESSION STUDIES.—Many of our Elders speak sneeringly of rhetoric, elocution, and kindred studies in connection with preaching. If some Elder has delivered a particularly telling sermon, they remark in describing it: “That was preaching which went to the heart—no rhetoric or elocution there.” And thus they seek to convey the thought that these studies tend to artificiality—that they are trappings which a speaker wears as he may a fancy cloak, to be put on or laid aside as occasion may demand.

In the first place, it is quite safe to say that these critics have never looked inside a work on rhetoric; and in the second place, they probably base their estimate of these studies upon the vain struttings of amateurs whose rhetorical smattering has all run to vanity. People who make a vain show of oratory, can scarcely be said to have studied rhetoric, save in the sense that Pat went through college; for against no other fault is rhetoric so severe in its condemnation as against the vapid, empty displays of would-be rhetoricians.

The fact is, rhetoric makes a business of studying whatever is effective in composition, and seeks to know why it is effective; and the same is true of elocution as regards delivery. * * * But what of this great writer and that great speaker—men who never took a single lesson in these arts? I repeat, their triumphs are due solely to their practical application of the principles and laws on

which these arts are founded. They may not know that they are following laws of art, any more than does the flower girl who arranges a bouquet to perfection, although she may not consciously know the first definition in the science of the harmony of color. It is a mistake to suppose that the only rhetoricians are those who have studied rhetoric. It is equally a mistake for those who find themselves possessed of a natural literary taste to imagine that they do not need to cultivate language; or for those who find themselves naturally gifted with oratory, to imagine that they need not study elocution. And if these need to study the laws of composition and delivery, how much more do they need to do it, who have no natural taste.—*From Chapter Thirty-seven: Devoted to those Who Ridicule Rhetoric, Elocution, and Kindred Studies.*

A Few Words of Explanation.

PREACHING AND PUBLIC SPEAKING will be a book of about 500 pages: same type as that of the *Era*, and same kind, though a heavier quality, of paper. The page will also be the same width, but not so long (35 instead of 29 lines.)

About one third of the matter has already been published (in a series of articles entitled *Preaching and Preaching*, in the Contributor). These articles were carefully revised, matter irrelevant for the purpose in hand cut out, other portions rewritten, and what was found available divided into chapters with appropriate theme-headings, as indicated in the foregoing pages. Of the two thirds partly or wholly new matter, following features may be worth calling attention to:

Under the general head of the **ART OF THINKING** will be found ten chapters on how to get at the interior of subjects, as it were; the last of the series discussing the proposition that an Elder should not only learn to think, but learn to think justly.

Thirteen new chapters are devoted to **Methods of Communicating Thought**, viz: The *story*—how to make it effective in illustration, the essential conditions of a good plot, and why some story-tellers fail; the *Description*—why it is confused in unskillful hands, and how to make it clear and forceful in the portrayal of truth; the *Exposition*—what it is, methods of spreading out to view what is hidden in a subject, and methods of exegesis, or how to get *inside*, as it were, a passage of scripture; *Argumentation*, or the principles involved in maintaining an argument, and how to conduct a discussion; *Persuasion*, or appeal to the feelings—the principles underlying this form of communication, the essential conditions under which an audience may be persuaded, and the necessary qualifications of an orator.

Ten new chapters are devoted to *grammatical, rhetorical, and elocutionary* aspects of public speaking. Some of the topics treated are: how to acquire a good vocabulary, how to speak grammatically, breathing and voice culture, articulation and pronunciation, delivery, physical culture exercises necessary to the acquirement of a dignified personal bearing, the meaning and proper use of gesture, etc., etc.

The book aims to give the speaker who wishes to improve his power of expression, hints and suggestions on all topics covering the ground of preaching and public speaking. As each reader must become his own teacher, every page is purposely *replete with illustrations* of the facts and principles set forth.

To Elders in the missionary field, and to young men preparing for missions, the Author desires to say that throughout this treatise he has constantly kept before him the fact that no human art or learning can take the place of the Spirit of God in converting souls, nor can a knowledge of rhetoric and elocution offset that humility which is so necessary to the enjoyment of the Spirit as a daily, hourly guide. He fully realizes that an Elder must be as clay in the potter's hands: but believes that the principles here set forth will have no other tendency than to break the dry clods (of inexperience) and help make the clay fit for the Potter's use. In other words, he believes that thinking about how to preach can have no other effect than to make our minds pliable to the slightest whisperings of that Spirit which is to give us in the hour thereof what is meat in due season.

The Author acknowledges his indebtedness to a committee appointed by the First Presidency to read the manuscript, and has revised certain portions of the book in accordance with their suggestions. What faults remain—and there are many no doubt—he trusts his readers will have charity for, in view of the general purpose of the book.

The work will be printed by the Deseret News Company and will probably be ready for delivery about August 1st, 1898. Friends of the movement can best show their encouragement by sending in their names at as early a date as possible. It is no light undertaking to publish a five thousand edition of this work; and a good subscription list will materially aid the Author in getting the means necessary to do so.

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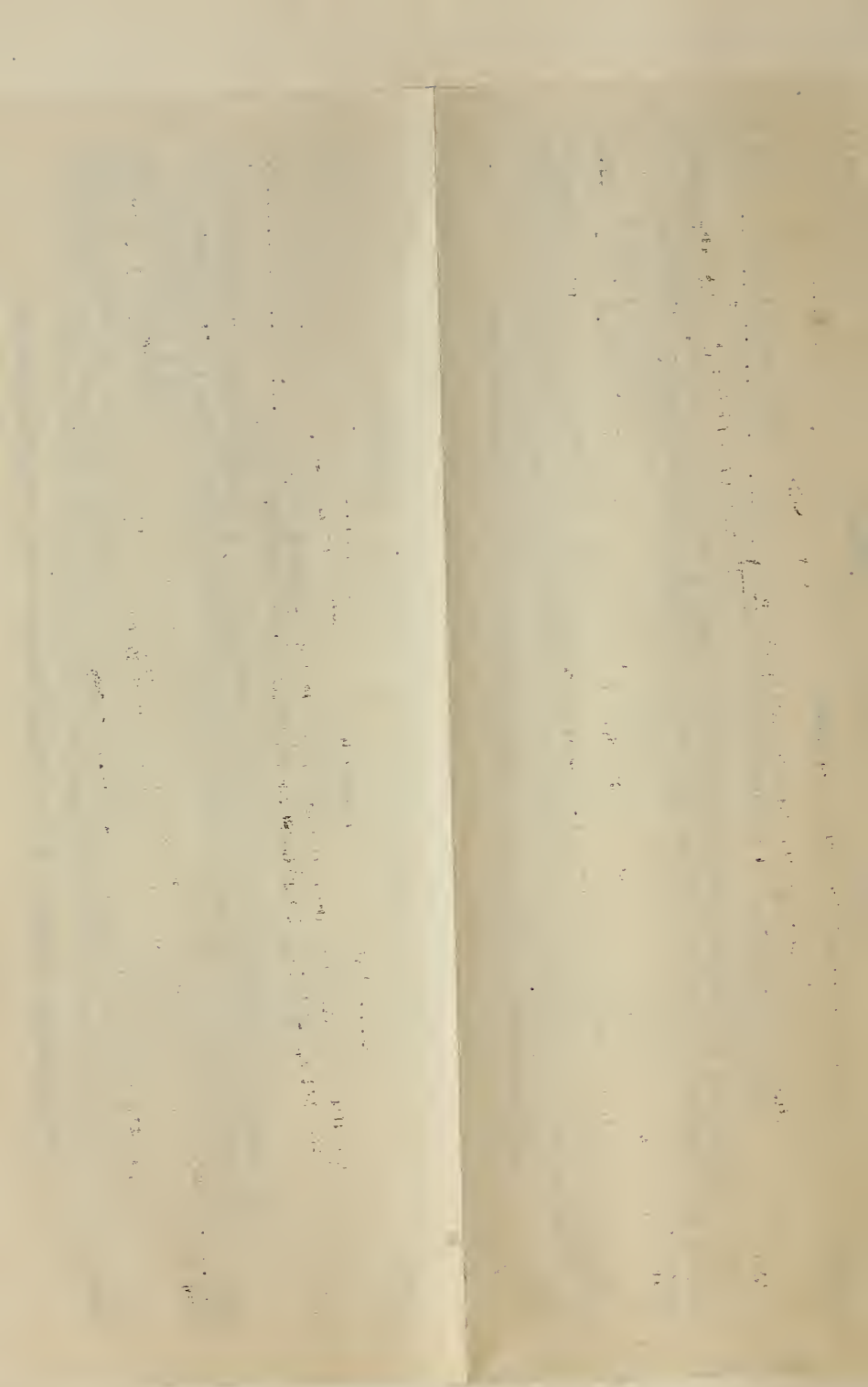
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